OUR HERITAGE

JONES YELTATAZIE

Thlingets - Tsimpsheans - Haidas

UNITED STATES INDIAN SCHOOL

Ketchikan, Alaska

Thlinget, Haida, and Tsimpshean

The Indians of the northwest coast of America had an art and a form of government which was unique on the continent. Most typical of these highly developed people were the Haidas of Queen Charlotte Island, the Tsimpsheans on the coast of British Columbia and the Thlingets north of them on the Alaskan coast. In their chilly, seashore country, they did no farming but they had a food supply more plentiful and constant than that of any other Indians. This was the salmon. The fish came up the streams in the spring and all summer long streams and inland ponds were so full of them that they could often be dipped out. The Indians had many varieties of dams, weirs and traps for the salmon and they spent the summer fishing and then smoking their catch.

On the seacoast, they caught halibut, cod and herring, with nets and with cleverly made hooks which are described by an Indian on one of the following pages. They also went to sea in huge canoes to harpoon seal, sealion, and porpoise. Their seashore meadows abounded in berry bushes of various kinds and these furnished most of the vegetable food. They dried huckleberries, salmon berries, and soap berries in quantities and made them into cakes with fish, so that they had fruit both winter and summer.

Since a few months work in the summer gave them enough food for the year, they had plenty of time for art and ceremony. For their artistic products, they had a material which few other Indians had, the tall red or yellow cedar, with its soft wood, workable with

primitive tools. These northwesterners did not live in tipis or brush wickiups but built great family houses of cedar planks , one of them sometimes measuring twenty by thirty feet. Without metal for axes or saws, without draft animals or wheels, they felled the tall cedars, split them into boards, transported them by sea and raised the heavy posts and planks into position. Outside the house, and sometimes against its facade, they erected a carved pillar, bearing the owner's coats of arms and known to Whites as a totem pole.

The household utensils were of wood, beautifully carved and painted. They preserved their food in wooden boxes whose sides were made of a single plank, steamed and shaped into a square, its ends joined by invisible sewing with an awl and spruce root. These boxes served also as their cooking pots, filled with water and heated with hot stones. Their dishes were of wood, carved and painted. They traveled in canoes, hollowed from a single cedar log, some of them holding thirty men and three tons of baggage. For their ceremonies, they carved masks and headdresses and, for their dead, pillars like the totem pokes, bearing the family crests.

They had a system of social rank. There were slaves, who had been taken in war and who could be given away or killed but who in daily life, were not ill treated. They had common people, who had no house, no coat of arms, no extra names and who lived under the protection of some chief. And they had chiefs. Any man was a chief who owned one of the great houses where twenty or thirty relatives in

the female line lived and worked together. But it was no easy thing to own such a house. Generally a chief inherited it or he and his wife had saved for years to build it. He passed it down, not to his own son but to his sister's son, for descent went in the female line. Sometimes women could, themselves, be chiefs, if there were no man to inherit the title but usually their importance was only as the mothers of the men who carried on the chiefly succession.

The three peoples of whom we speak, Thlinget, Haida, and Tsimpshean, had no tribal heads or tribal government. Each was divided into two or more large groups which students have called phratries. This Greek word means brotherhood and is used because the members of one phratry were forbidden to marry one another. They must always marry members of another phratry. The Haida had two phratries, called Wolf and Raven; the Thlinget called one of their groups Wolf and the other either Raven or Eagle, the Tsimpshean had four, called Eagle, Wolf, Raven and Bear. But all the phratries considered themselves related, everywhere. A Thlinget Wolf would give aid and succor to a Haida Wolf, even though their two peoples were at war. Even the Tsimpshean who had four phratries, arranged connections for their extra ones.

The phratries were divided into clans, sometimes twenty or thirty in one phratry. The names of these are too numerous to mention but we meet again and again such terms as Sculpin, Starfish, Mountain Sheep, Bullhead, Fireweed. It was the clans which were the

real units of government for each had its head chief, as well as all its house chiefs. No one might marry in his own clan, or in his own phratry. And all passed down their membership on the female side. So, when a Wolf man of the Bear clan, married a Raven woman of the Starfish clan, their children were Raven and Starfish.

Crests, titles, songs and all sorts of honorary privileges went down in the same way. But most important of all were the crests, and it was these which were represented on the "totem poles." Each clan had a story of how some clan ancestor met a magic animal - maybe married him or her - and the animal gave the human being the right to use a carving of a "beaver with copper teeth" a "skull with fins" or perhaps just a beaver, a starfish, a bullhead. These totems or family symbols are very like the heraldic crests used by knights of old Europe. It was the chief of the clan who had a right to use the clan crests and no one else might do so without his permission. But any house chief could get more crests by inheriting them; by buying them or by killing an enemy and taking his.

To get more crests was the purpose of the famous potlatch, where a great chief gave away all that he could and tried to outshine his neighbors. Whenever he had acquired a name and a crest by one of the methods mentioned, he could not use it until he had announced the promotion by a feast. Chiefs and their wives used to save for years to give these feasts, where the guests ate all that

they could and more, enjoyed a theatrical entertainment, and then were loaded down with presents. But it was not so extravagant as it might seem, for the guests had to pay back with an equal feast or a better one.

Many of these customs have now been given up but we have, at the Ketchikan school, children whose families can still tell them about one custom or another and neighboring families still willing to instruct us. In the following pages, we give their own accounts of carving totem poles, of fishing and of cooking and some of the legneds which surrounded all these traditional acts.

Thlingets, Tsimpsheans, and Haidas at Ketchikan

This year's census shows there are over seven hundred Indians now living in Ketchikan. This does not include the Thlinget village of Saxman. The three tribes represented here are: Thlingets, Tsimpsheans, and Haidas. Before Ketchikan was settled, Thlingets were found, the same as they are today, in all of Southeastern Alaska. The Haidas originally lived in the Queen Charlotte Islands in Canadian territory, but advanced across the international boundary and drove back the Thlingets on Prince of Wales Island, locating at what is now known as old Howkan. Their two main towns in the Queen Charlotte Islands, Masset and Skidigate, continued to be places of residence. Later a settlement was founded at old Kasaan. However, Howkan was afterwards deserted for Hydaburg which now is a prosperous Indian village. Old

Kasaan was also deserted for New Kasaan. Today, then, we have the Canadian Haidas living on the Queen Charlotte Islands, their two principal towns being Masset and Skidigate. Their settlements in Alaska are Hydaburg and Kasaan, both on Prince of Wales Island. Most Haidas now living in Ketchikan have come from either Kasaan or Hydaburg. Their chief reason for living here is the economic advantages which Ketchikan affords.

All authorities agree that the carving of totem poles started with the Haidas. Some Haidas claim that their myths tell about a totem pole being washed ashore, and with this incident began the carving of totems. Another important myth claims that the Haidas drifted to the Queen Charlotte Islands after a long sea voyage. In this connection an interesting fact occurs. The Maoris of New Zealand have a similar myth. They too carve totem poles. Who knows?

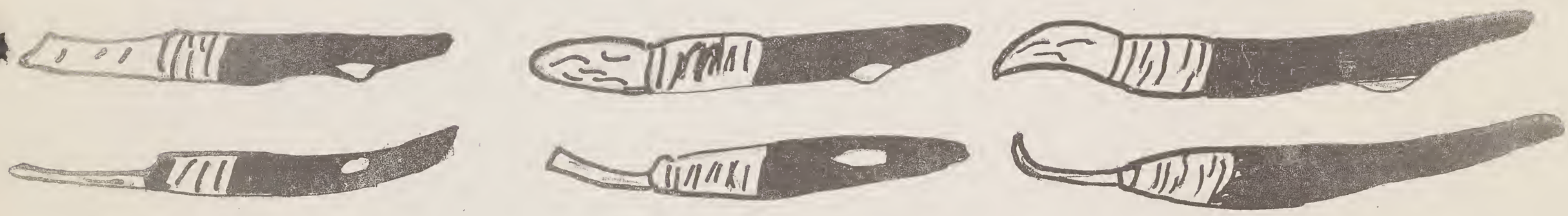
The Tsimpsheans are also Coast Indians; their early place of residence being the Nass and Skeena Rivers. Some of the first Tsimpshean towns were old Metlakatla, Port Simpson and Kitkatla. To Father William Duncan, a Church of England Missionary, the Tsimpsheans owe a great deal. First coming among them in the year 1856 he learned their language and first taught them the Christian faith. Later he founded the model Indian village of old Metlakatla. Some years after, owing to a disagreement over the church ritual, he left old Metlakatla with about five hundred followers and founded

Metlakatla in Alaska, with the permission of our government. Today, Metlakatla, on Annette Island, is a place of progress having a community-owned cannery, free lights, low tax rate, etc. The largest church and town hall in Alaska are also at Metlakatla. Today the Tsimpsheans predominate in the Indian population of Ketchikan.

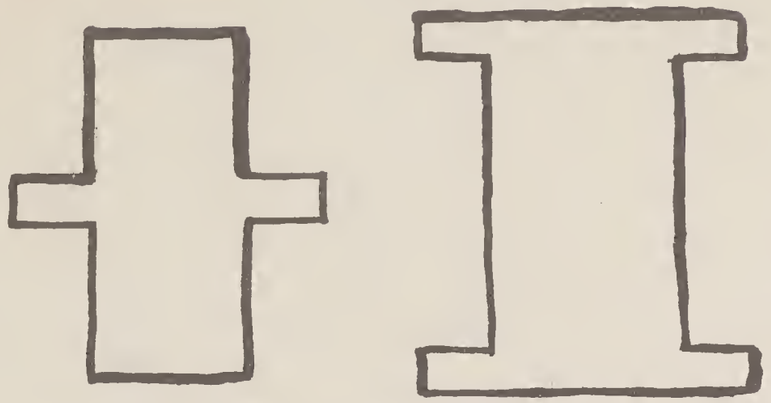
To the Thlingets belongs the distinction of being the only tribe of Indians who have always lived here. Indeed, new Metlakatla was an abandoned Thlinget village at the time the Tsimpsheans settled there. When you read the story about the potlatch by Mr. Olafson, you will find that two of the first Thlinget settlements near here were Cape Fox and Port Tongass. Later, however, with the settlement of Ketchikan by the "whites" Ketchikan became the permanent settlement of most of the Thlingets in this area. Years before Ketchikan was settled by white people, many Thlingets lived here from time to time. Chief Johnson or Kock-teech, originally owned land in the Carrol Inlet area. They Kyan family owned much of the land which is now Ketchikan.

Wood Carving

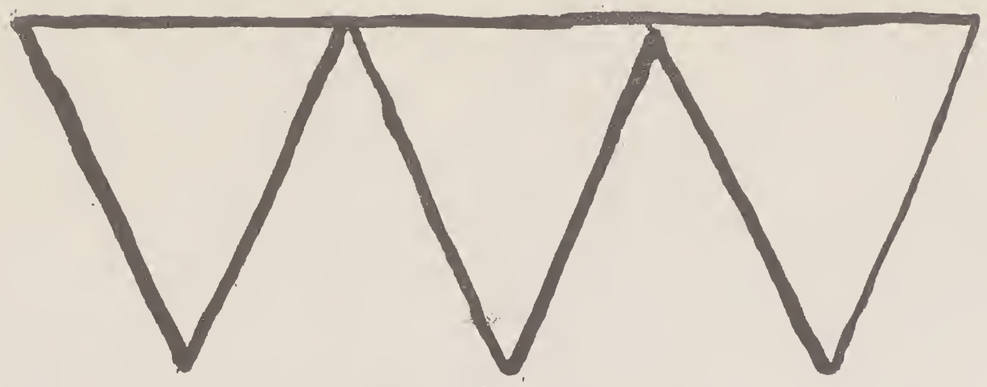
In former times, the only tools of the wood carver were adzes and knives made of stone, which he rubbed to a fine edge and fastened to a wooden handle with wrapping of spruce root or cedar bark. Very occasionally he might find a little iron on



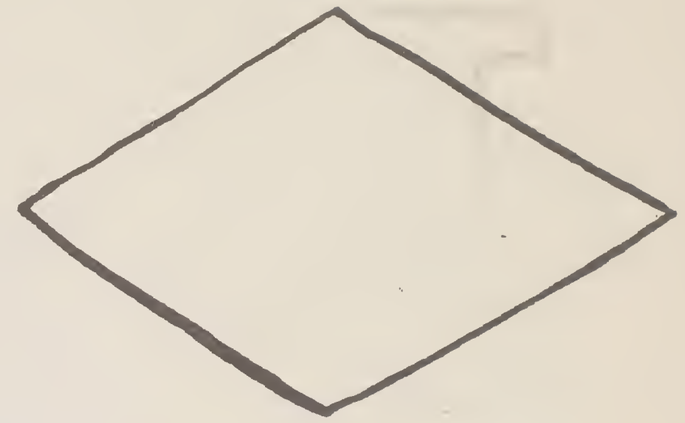
Indian Knives and Adzes



Cross

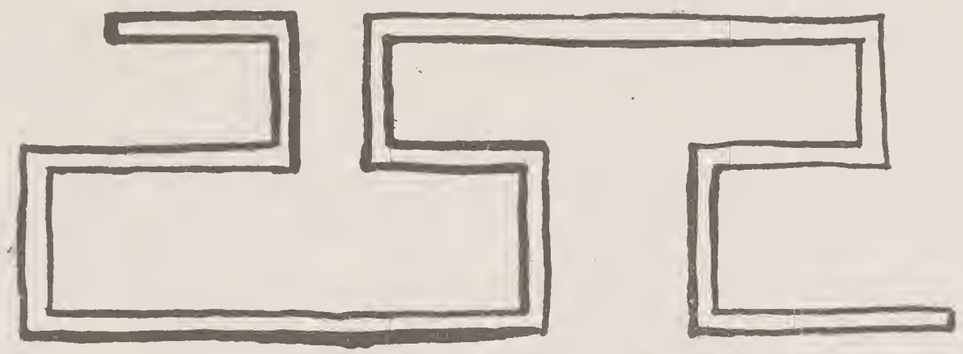


Half berry

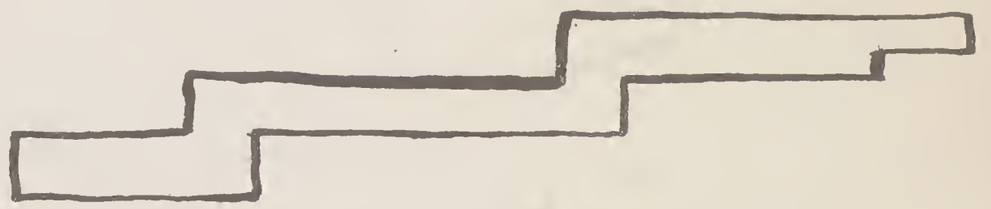


Bat

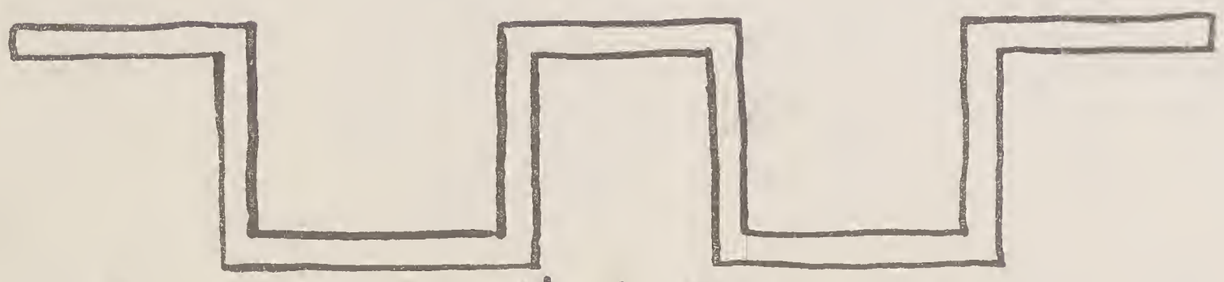
Arrow Head



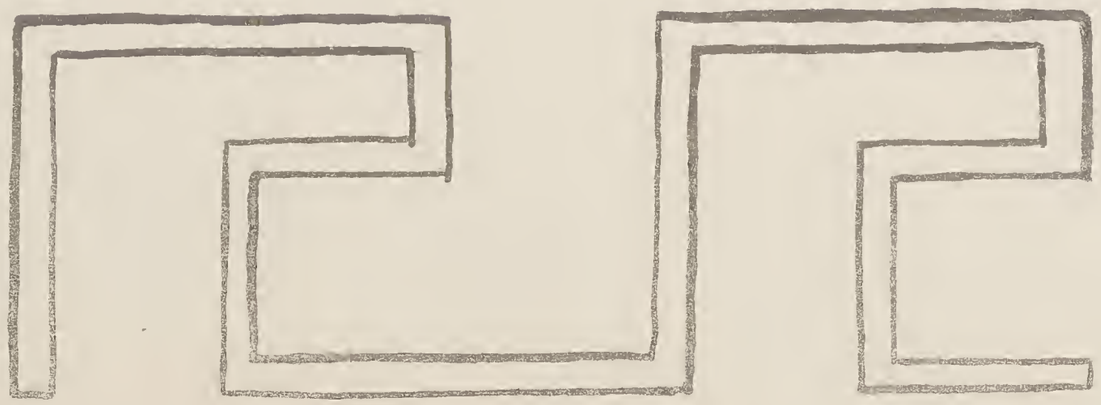
Blanket Pattern



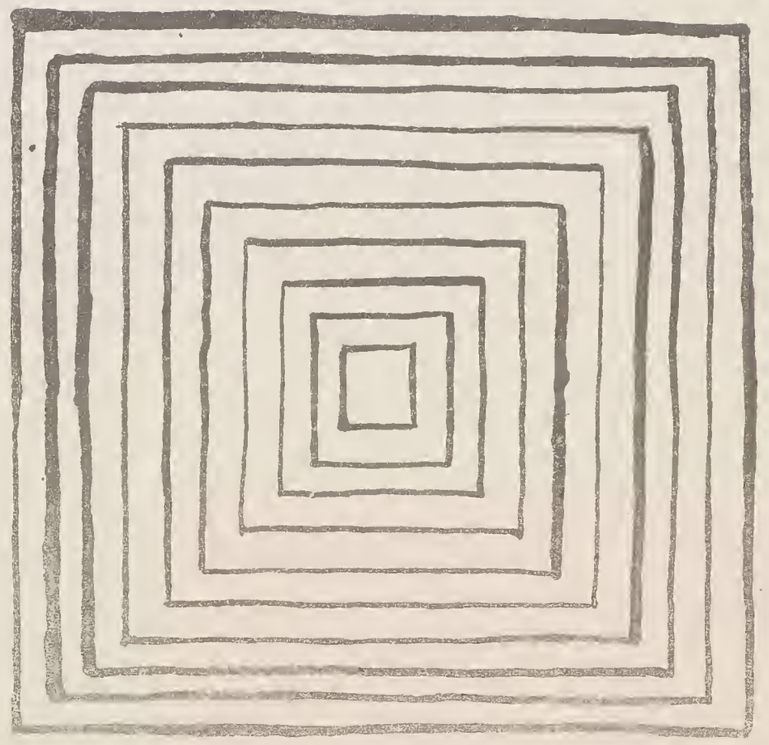
Lightning



Dancing Hat Pattern



Dancing Pattern



Spider Web

the shore, washed up from white men's ships and the knives he made of this were highly valued. In carving, he first shaped his figures with the adze, using a chopping and pulling motion. For fine work, such as eyes, teeth, claws and wings, he used the knife, moving it toward him instead of away as a white man would.

He carved in relief, very seldom in the round, but his carving might be shallow or deep. His subject was generally the magic animals which formed the crest of the house chief for whom he was working and generally they were carved on some object whose shape he could not change, such as a pole, dish, or spoon. It is no easy task to represent an animal in such cramped space and to show as much of it as possible, which the old carvers always wanted to do. So they developed a special technique, which we think of as characteristic of this Northwest Coast. They made the animal fit the space, by distorting or dividing it. On a dish, they often cut it in two, placing half on one side of the dish, the other on the other. On a totem pole, they put animals above one another.

Since the animals were mostly magic, they were represented with human faces and, often, one might think they were human, except that they all, even fishes, had ears on top of their heads, while human beings had ears at the sides. Then, each animal had a symbol. The eagle had a long beak, slanting inward; the raven had a long beak, pointing straight down; the hawk a curved beak.

The beaver had a large flat tail with cross markings; the bear had long claws. In fact, it is a science of heraldry, which can be learned by one interested in crests.

In the carvings illustrated here, you may identify some of the animals, as the raven in Chief Johnson's totem. You will note that some of the blank spaces have been filled in with an eye, or even a face. This was a regular custom of old carvers who used to carve eyes to represent joints and them, because they did not like blank spaces, began to stud the figure with carved eyes. Carving is usually painted, mostly in black and red, though green and blue were used also.

Totem Poles

The erection of a totem pole was a great undertaking which might cost as much as $3,000. The chief who planned to have one, invited members of the opposite phratry to spend the winter at his house, feasting and dancing during the evenings and receiving a great potlatch at the end. They made the pole from a tree trunk of red cedar, sometimes as much as seventy feet tall. Often they hollowed it out at the back to remove the heart wood and thus prevent checking. At the top, they usually placed the chief crest of the family and then those acquired later so that, in interpreting it, one would read down. The finished pole might be placed against the front of the house as a pilaster and in that case there was an eliptical hole directly through it, to be used as a door. But it might stand before the house in the manner of a flag pole.

Memorial posts for dead chiefs were carved in the same way, by members of the opposite phratry. They stood at a distance from the house near the hut where the family placed its dead. Most of the Indians in question buried their dead but it is said that some memorial poles had hollows in the back to receive cremation ashes.

The Haidas are acknowledged to be the best carvers of totems. They are the only tribe who now carve in black gypsum, found only in Masset, B. D. The most important place where these totems are carved is the Queen Charlotte Islands.

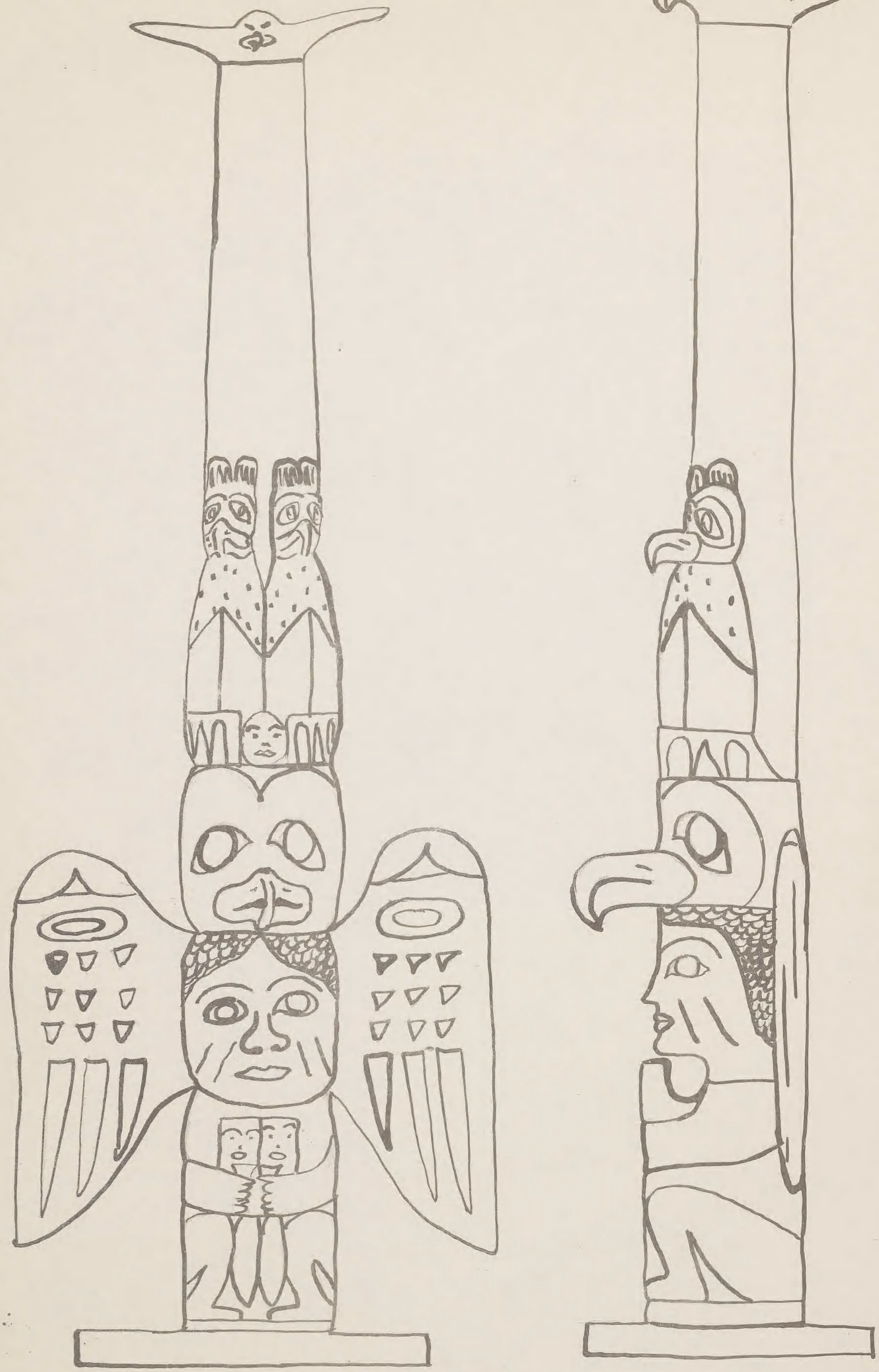
Ketchikan is approximately the center of the totem pole country. The richness of totems here extends towards old Kasaan, Sukwan, Klinkwan, and Howkan, all abandoned Haida villages on the west coast of Prince of Wales Island.

The last vestige of the totemic art to the Northward is Klukwan. Some fine totems are found in the National Park in Sitka but most of these were brought from Prince of Wales Island.

Another point of interest in connection with totems is the Seattle totem in Pioneer Square. This totem was stolen from Port Tongass in 1899. About two years ago it was damaged by fire and the Saxman Indian C. C. C. Crew carved a duplicate of the pole for the City of Seattle.

Chief Johnson's Totem

Once upon a time the Raven and his two slaves Git-se-nook and Git-si-cake built a shack and made camp. After camping they decided to go out to secure their winter food. The Raven was



Johnson Totem

not very successful in securing food. All he seemed to be able to catch was bull-heads.

Once while they were returning home from across the bay a fog came upon them. They were lost and could not see where they were. Suddenly a woman appeared in the center of their canoe. It was a mystery to the Raven and his slaves how she got there. Soon the woman read their thoughts and asked for a root-bucket. When she got the bucket she held it on her left side and put all the fog into it. Suddenly it cleared up. The sun shone and thus they were able to see their way home.

Soon after Raven planned another hunting trip. He left his wife, the fog woman, at home with Git-se-nook. While the Raven and Git-se-cake were out hunting for food, the woman and Sit-se-nook became so hungry that the woman commanded Git-se-nook to get a root bucket and fill it with water from the spring. Git-se-nook placed the bucket of water in front of the fog woman and she dipped her finger into it. The woman then commanded Git-se-nook to spill the water out in the direction away from the house. Git-se-nook then found a big sock-eye rolling around where the bucket of water was spilt. The woman told Git-se-nook to club it and cook it right away before the Raven came home.' After the big meal the fog woman commanded Git-se nook to clean the flesh from between his teeth so that the Raven would not know what he had been eating. She also told the slave not to tell the Raven what he had even if the Raven cut his head off.

A little while later the Raven came home and Git-se-nook ran down to meet his master. He was filled with happiness. The Raven was very smart and he always found out the secrets of the people. He saw a piece of flesh between Git-se nook's teeth and he asked him, "What is between your teeth?" Git-se-nook answered, "Oh, nothing! That's a bullhead's flesh." The Raven was very insistent in his questions. Finally the Raven got angry with his slave. Git-se-nook was frightened and told the Raven about the sock-eye.

The Raven sent for his wife. He asked her how she got the sock-eye. The woman loved her husband, so she told him the secret. She told the Raven to get a root bucket of water just as she commanded the slave The Raven was always hungry for flesh so he hurried out and got the bucket of water and placed it in front of her. She placed four fingers in the water. She than command-ed her husband, the Raven, to pour the water out. He did and there were four sock-eyes rolling around on the ground. They cooked the fish and had a big meal.

When they were finished eating the Raven asked the woman if she could produce more fish. She then told him to build a smoke-house in which to dry the fish. When the Raven and his two slaves finished the smoke house the woman commanded the Raven to bring the bucket of water again. This time she washed her whole head in the bucket of water. She then ordered the

Raven to pour the water back into the spring. Instantly the spring filled up with sock-eyes. They cleaned the fish and put them in the smoke-house to dry. There were so many dried fish that the Raven had to build another storehouse to store the fish in. After the storehouse was filled there were still enough fish to fill up the smoke-house.

The Raven was so full of joy he began to talk to his wife carelessly. They were always getting into a fight. Finally, the Raven pulled the hair of the woman, and knocked her down. The woman began to cry and wanted to go back to her father's place because the Raven was too cruel. (Even in those days there were domestic troubles.) The Raven thought it alright for the woman to go back home but he still talked mean to her. The woman brushed her hair, and straightened herself in general As she was doing this there was heard a peculiar sound in the smoke-house. This sound became louder and louder as the woman approached readiness. When the woman was ready she walked slowly towards the water. The Raven ran after her and tried to grab her, but he couldn't hold on to her. It was just like putting his hand into water As the woman walked toward the water all the fish followed her. Even the fish that were on the drying racks rolled after her, and also the dried ones wrapped in bundles. The Raven commanded his slave to save several bundles of fish but they didn't have the strength to save any. The woman walked into the water until she disappeared. All the dried fish went with her.

The Raven was so tired of trying to save some of the fish that he sat down by the fire in his house. He said to his slaves, Git-se-nook and Git-se-cake, "What happened to us is all right." We can use the fish that we stored in the store-house for winter." They went over to the store-house but they didn't find one single bone left. The fish in the store-house too had all gone into the water.

The Kyan Totem

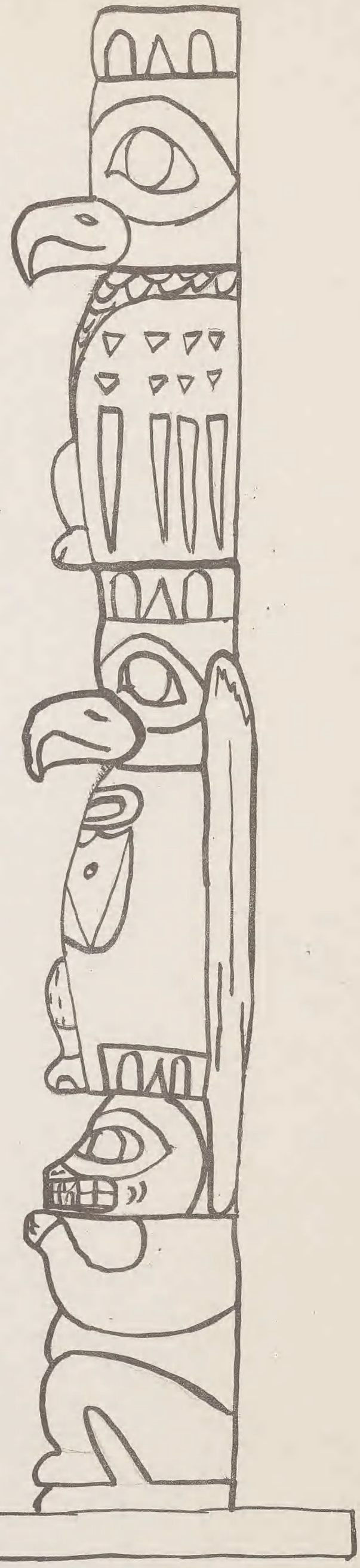
The top figure or crest of the totem is a crane. The middle figure is a thunder bird and the bottom figure is a bear. Some one has said that the totem means, "I am a crane married into the raven phratry." Such is not the case because the totem is owned by the wolf which is the main totem of the Kyan family.

After the flood covered the earth and the water receded, a crane was walking on the beach. While walking alone he met a grizzly bear and became very much impressed with the bear's growling. In fact he admired the bear so much for this one thing that they became partners.

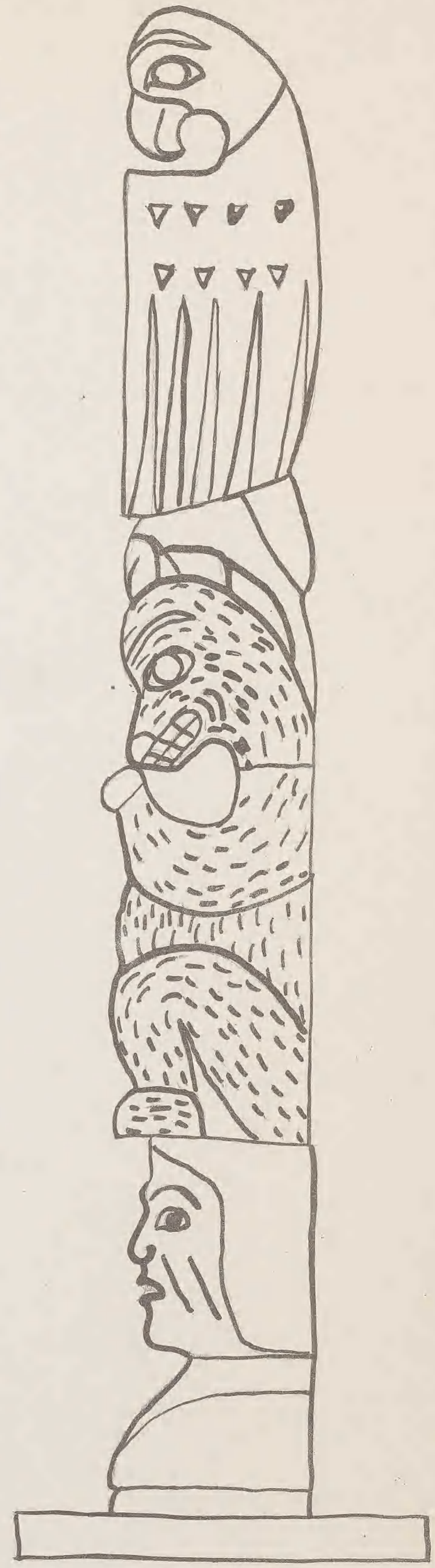
No special significance is attached to the thunder bird except that it shows possession.

The Eagle Totem

There was a large town. A chief was its master. He was the commander of all the men. His nephew was a noble prince. The child did not eat, but made bows and arrows all the time. Now

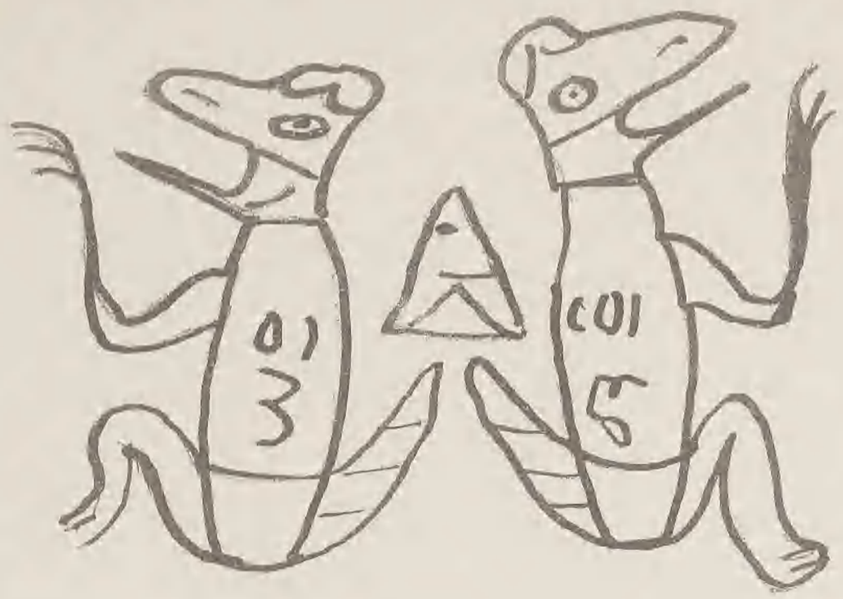


Kyan Totem

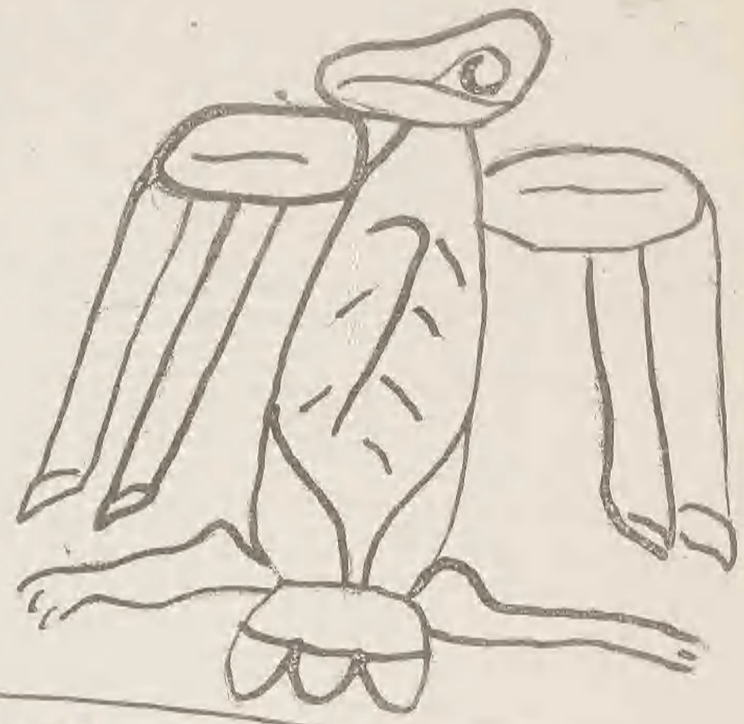


Little Eagle Totem

Wolf Species



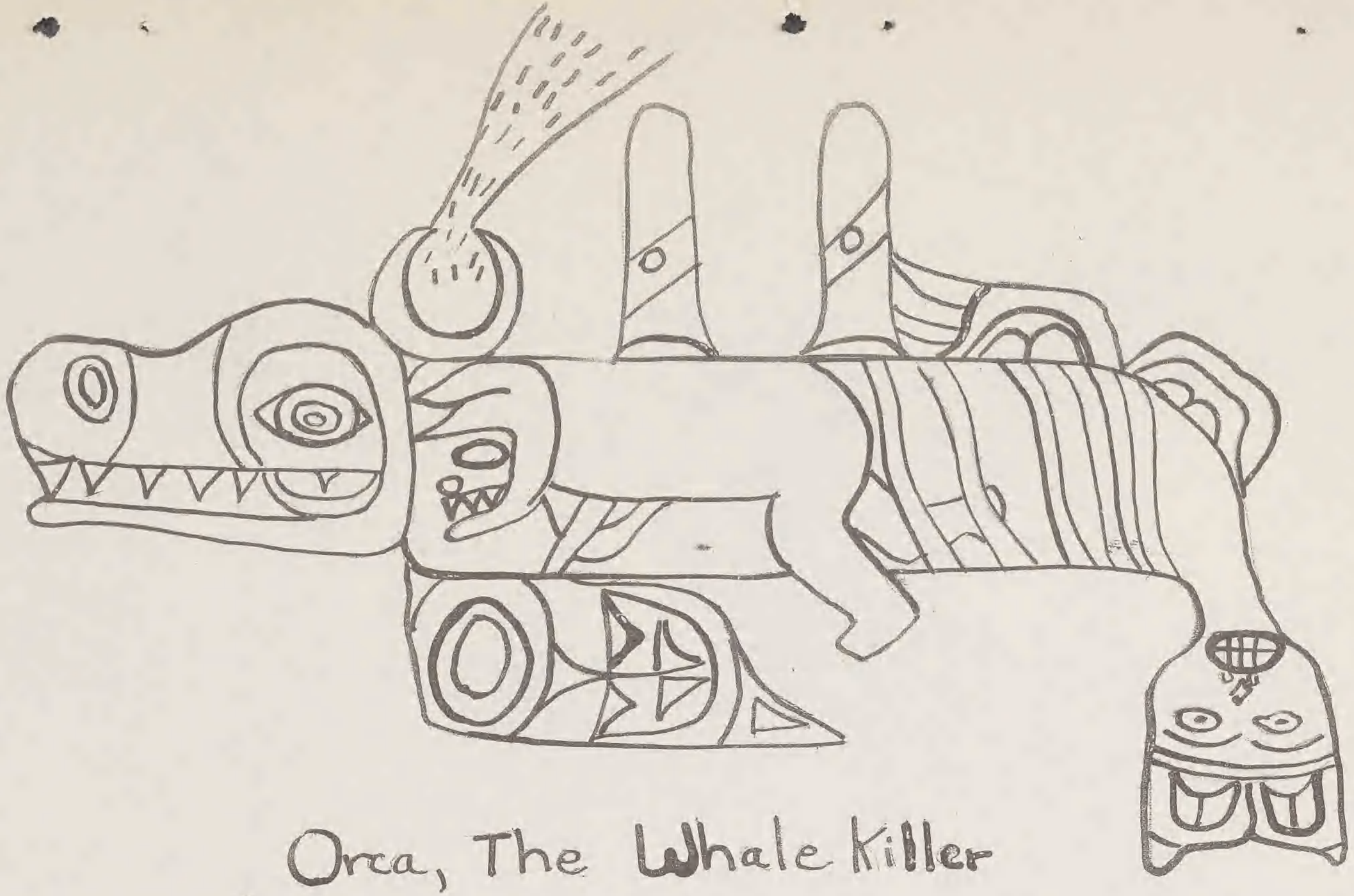
Thunder Bird



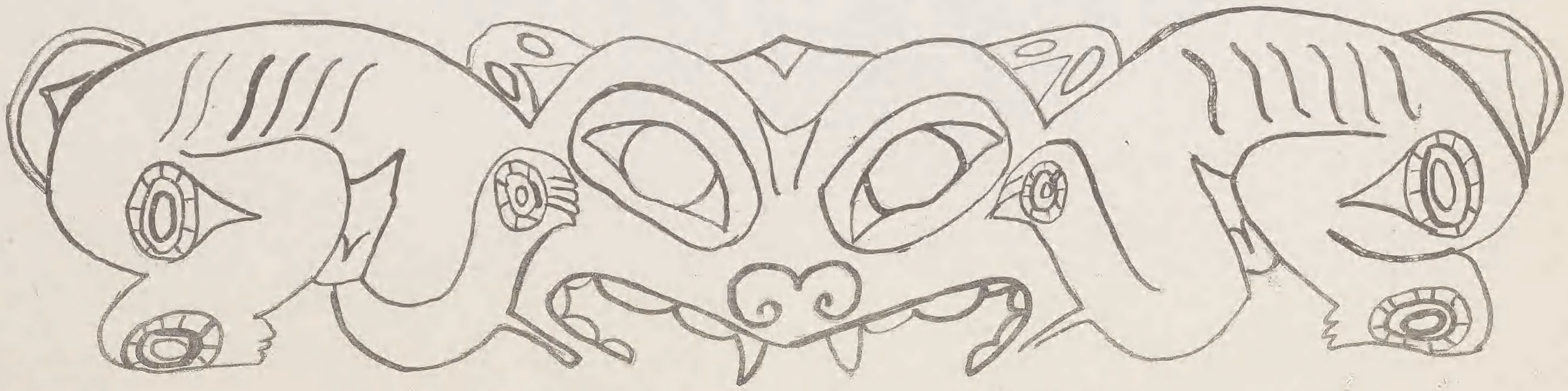
Thunder Bird

Squid Octupus

Frog



Orca, The Whale Killer



(Hootz) Bear Clan Design

the salmon arrived. Then the chief said to his people, "Catch salmon and dry them." The people did so. They dried many salmon. Then the prince took one salmon. He put it on the sand, and gave it to an eagle to eat. One eagle came, and then another one, and they ate the salmon. Many eagles did so. They ate all the salmon, and then they flew away again. The prince pulled out their feathers and gathered them. Then he was glad, and the eagles also were glad. The prince made arrows; he made many boxes full of them. He used the feathers of the eagles for making his arrows, fastening them to the shaft, and therefore his arrows were very swift. He gave salmon to many eagles. When the salmon was at an end, he stopped.

The prince did not eat. He only made arrows. Now it came to be winter. For about three months the Indians ate only dried salmon and berries mixed with grease and elderberries and currents. They ate all kinds of berries. Now the salmon was all used up. They did not give any salmon to the prince. When the salmon was almost all used, the great chief felt sad. He said to his great slave, "Go out and order the people to move." The great slave ran out, crying, "Move great tribe." The people did so. They moved in the morning leaving the chief's son and his little grandmother and one little slave who was still quite small. He was very weak. There was no salmon. They only left him his boxes filled with arrows. But his mother buried a clam shell in which

she had placed some fire and one-half of a large spring salmon. Then she told the little grandmother where she had hidden the fire and the salmon.

Now the poeple moved away. Only the prince and his little grandmother and the little slave were left. They had no food. Then the little old woman took the coal and made a fire. They did not eat for a whole day, and for a long time they had no food. Then the prince went out. Early in the morning he sat outside. It was low water. An eagle was screeching on the beach. The prince called his little slave, "See why the eagle is screeching on the beach." The slave ran down and came to the place where the eagle was sitting. When he was nearby, the eagle flew away and, behold, a little trout was lying on the sand. Then the little slave shouted, telling the prince, "A little trout my dear, lies on the beach." Thus spoke the slave. Then the prince said, "Take it " The little slave carried it up, and the prince ordered him to roast it. The slave roasted it, and when it was done, he and the little old person ate it. The prince did not eat anything. Only the old person and the slave ate it

Night went and morning came, then the prince went out again. Again he heard the eagle screeching on the beach. He sent down his little slave who found a bullhead Then he told the prince who ordered him to take it up. The little slave took it and they roasted it. They did so for many days and the eagles gave them trout and bullheads. Thus they had enough to eat

One morning the prince went out again, and he saw two eagles on the beach screeching. He sent his little slave, who went down. He looked and behold, there was a salmon. Then he shouted and said, "There is a large salmon, my dear." And the prince said, "Take it." The little slave said twice, "I cannot take it." The prince went down himself and carried it up. They did so several days, finding salmon on the beach. They dried them.

Another morning the prince went out again. The eagles had given them all kinds of fish. He saw three eagles. They made much noise. The little slave went down, and behold, there was a large spring salmon. Again the little slave said he could not carry it, and the prince went down himself. He took it up and the little old person, his grandmother, split it. They did so many days. They dried spring salmon. They had many fish now. Their houses were filled with dried salmon. The salve was quite large when all of the salmon was gone.

One morning the prince went out again, and behold, he saw an eagle far out on the water. He sent his slave down. The little slave had grown to be a little stronger. Behold! There was a large halibut. The little slave shouted, "There is a large halibut, my dear." The prince said, "Take it." But the little slave replied, "I cannot carry it." The prince went down himself and dragged it up. The little grandmother split it, and they were satisfied. They did so for many days, and dried many halibut. Another house was full of dried halibut. Now they had

caught all the salmon and all the halibut.

One morning the little prince went again and looked out. Behold, there were a number of eagles. He sent his slave down, and when he got there, there was a large seal. Then the little slave shouted, "There is a seal on the beach." Again the prince went down. He took the seal and dragged it up to the house. He split it. Then they put the fat into the box and dried the meat. They did not take the bones. They did so many days, and filled another house.

Another morning the prince went out again and looked down, and behold, there were many eagles. Then the little slave went down again. He was now quite strong, because he had much to eat. When he got there, behold, there was a large porpoise. The little slave shouted twice. Then the prince went down and dragged it up to the house. They cut it and put the meat away. They filled another house.

Thus the eagles returned the food that the prince had given them in the summer. The eagles had reciprocated. They pitied the prince because he had pitied them in the summer. The eagles were glad, and therefore they fed the prince.

One morning the prince went out and, behold, there were many eagles. He sent the little slave down, and when the slave arrived, behold, he found a large sealion. Again the little slave told the prince by shouting twice. The prince heard him and went down and everything the little slave had said was true. There were several

sealions. The prince returned, he twisted cedar twigs and tied the sealions to the shore. When the tide rose, they drifted ashore and when the water fell, they lay on the beach. Then they cut them. The sealions were very large and had much fat and much meat on them. They did this for many days. Then they had a great plenty.

Now the people of his father, who had left them, were dying. One morning the prince went out again, and there were very many eagles, not merely a few. There were a great many eagles on the water. They were flying ashore with a great whale. It lay there. Two nights and two days passed, and there lay another great whale. Then they cut it. (In olden times the Indians chopped the blubber of whales with stone axes in the same way that we chop wood.) Then they chopped the blubber of the whale. Then the blubber came out where they hit it with the ax. Ho! Ho! Ho! They had a great deal, as the whale was very large. The eagles gave the prince and the little grandmother and the slave four whales.

Now the people of his uncle, who had left him, were dying. The eagles had finished giving food to the prince, and his houses were full. The grease covered the sea in front of his house. Then the prince shot a gull. He skinned it and put on its skin. He took a piece of seal, not a large piece, and flew away. He went up to see his uncle's tribe, who had left him. He flew a long time and behold, he saw a canoe coming. The gull flew over the canoe, in which there were a number of men. Then the gull

dropped the slices of seal into the canoe, and one of the hunters took them. It was very strange that a gull should drop dried seal into the canoe. They returned and landed. Then they told what had happened. The chief said to the man and to the slaves, "Go and look for my son." They left soon after he had told them. In the morning the man and some slaves started in a canoe. They paddled and arrived at a point of land in front of the old village. Behold! The water ahead of them was covered with grease. It came from the place where they had left the prince. The man and slaves paddled on. They went ashore at the place where the prince was staying. Behold, they had done agreat deal. The houses were full of salmon and spring salmon and halibut and seals and porpoises and whales. Then they were much astonished. The slaves stretched out their hands and dipped up the grease from the surface of the water. Then they ate it.

The prince did not tell them to land but after awhile they landed. Then they ate salmon and spring salmon and halibut and seal and porpoise and whale. Now the prince said, "Don't take anything home." Thus he spoke to the man and to the slaves. "Eat as much as you like and then leave. Don't tell at home what you have seen." But one slave put two pieces of seal meat under his skin shirt. He dropped them in there because he had thought of his wife and child. The prince did not give them anything to take with them when he sent them back. Then they reached the town

from which they had started.

The prince had said to them, "Tell them that I am dead, and do not say that I have plenty to eat." The man and the slaves landed a little before dark. They went up to the houses and entered the chief's house. The chief asked, "Is my nephew alive?" And the man replied, "I think that he has been dead for a long time." The slaves and their families were living in a corner of the chief's house. Now they lay down. Then the slave took out a slice of seal meat and gave it to his wife, and he gave another to his child. The child ate it, and did not know enought to chew it, and swallowed it at one gulp. The piece of seal meat choked the child It almost died from the choking, so its mother put her hands into the child's mouth and tried to pull out the piece of seal, but she could not reach it, her hands were too short. Then she cried. Now the chief's wife rose and went to the crying woman. She asked her, "Why do you cry?" The slave's wife replied, "My child is choking, we do not know what is obstructing its breath." The chieftainess put her hand into the mouth of the child. Her fingers were long. Her hand reached further down, and she felt the slice of seal Then she brought it out. She knew what it was, behold, it was seal meat. Then she told the chief, and he asked "Where did this come from?" He saw that it was boiled seal meat, therefore he asked. Then they told him that the old town was full of the meat of trout and salmon and spring salmon and halibut and

seal and porpoises and sealions and whales; that there were four whales, and that the water was covered with grease. They said that the town was full of provisions. Then the chief and the chieftainess and all the prince's other uncles could not sleep. One of his uncles had two daughters who were exceedingly pretty.

Early in the morning the chief said, "Order the people to return to the place where we left the prince." He did so on account of the information he had received. Then they arrived and behold they saw grease covering the water. Another of the prince's uncles dressed up his two pretty daughters. Then boards were put across the middle of the canoe and the girls were placed on them. He thought, "My nephew shall marry my daughters."

Many canoes were approaching the land. Then the prince went out. He did not allow them to land. He took one box and opened it. He took a bow and some arrows out of the box and shot at the canoes. He did not desire them to land because they had deserted him. Therefore he was very angry. But finally the people landed and went up. They made little sheds, and he gave food to his uncle and aunt. He pitied them, therefore he did so. When they were approaching the shore, one woman stretched out her hands to eat the grease that she saw on the water. Therefore, the prince, the chief's nephew, became ashamed. She was the eldest of his two cousins. He did not marry her, but married her younger sister.

The people went ashore. Then the prince invited them into

his house. The people went in and he gave them meat of the trout and the salmon and spring salmon and halibut and seals and porpoises and sealions and whales. He gave them to eat. Then his uncle's people were very glad and they gave the prince elk skins and all kinds of goods, canoes and slaves.

Now the prince became a great chief. He had four houses full of elk skins, many slaves and many canoes. He was a great chief. When his uncle died he gave a potlatch. He invited all the people in and gave away many elk skins and many slaves, because his uncle had been a great chief. Sometime after he had given this potlatch, his aunt died so he gave another potlatch. Again he invited all the people, and gave them elk skins and slaves and canoes. He became a great chief, because he had fed the eagles, and the eagles had pitied him. Therefore he became a great chief.

His name was Little-Eagle.

Indian Houses

It required much labor to build an Indian house. It also took many months to build one. The houses were sometimes about sixty feet wide by one hundred feet long. When the logs were raised much feasting was done by the chief and his people.

In each corner of the house were four posts which were either carved or smooth. They supported the eaves. The roof of the house was made of slabs and cedar bark, held down by rocks, and on the roof was a smokehole, carrying a shutter which could be shifted, depending on the direction of the wind. One quite often entered a house through the totem pole. A platform about six feet wide

Indian House

ran around the four sides. Next, one stepped down about three feet upon a ledge of the same width, also running around the four sides. The next level, three feet below this was the solid ground, sometimes bare, sometimes with a board floor. In the center the fire burned; the smoke ascended through the smoke hole. They cooked in a box or basket. They heated the stones and threw them in these baskets or boxes. The Indian who killed a deer or other animal brought it home and shared it with other families living with him. There were board shelves fixed around inside of the room for the storage of boxes and utensils. The ledges were cut in the earth and covered by large hewn slabs of cedars. These served as sleeping and lounging places. A raised platform, usually at the end of the house, was where the chiefs chests were kept, containing his blankets, rattles, masks, gambling sticks, robes, shields, and furs. There were about thirty to forty people living in one house.

All houses were formerly without windows, ventilation being secured by the door and the smoke hole. These houses were usually built with planks. It was the custom of the Indian people to erect carved columns in front of their houses. They usually were placed a short distance from the front. The relief carving on the totemic columns were raised into position by means of poles, props, and rope guys. The whole process was an occasion of much ceremony, and the work occupied but a small part of the time, the remainder being filled in with gambling, dancing, feasting, singing, speech making,

and ceremonial display intended to inspire the visitors and guests with the wealth and prominence of the host.

Canoes

Making canoes requires skillful workmen and men long experienced in the work. Canoes are made of solid cedar logs. In making them the most useful took is the adze. This is made out of a sharp steel blade fastened to a forked tree limb. The adze is used especially to cut out the sides after the proper red cedar is selected and placed. A fire is built on the top of the log to burn out the inside. This method is much quicker than cutting it out with the adze, but after the inside has been burned, pieces are not smooth. The left side wall of it may be thicker than the two sides; so the adze is used to smooth the inside and to cut the sides until the log resembles a canoe. Then it is sand-papered until it is very smooth. The sand-aper used is made of dog-fish skin. After this process, the canoe is filled with water, and large stones are heated and thrown in it. Thus the canoe is steamed upwards; forming a long spur running down a straight edge near the water line. The bow is also curved upward to a regular and gracefully shaped cut-water.

Voyaging canoes are from thirty-five to sixty feet long and have a six to eight foot beam; with long projecting spurs on both bow and stern. War canoes are about the same size as the voyaging canoes. Formerly these war canoes formed a distinct class in themselves but afterwards the voyaging canoes took their place. A

canoe properly outfitted consists of masts, sails, paddles, bailers, and mats. Ballast of stone is sometimes carried. These canoes, alone, cost from three hundred to five hundred dollars.

Gambling sticks

Gambling was carried on by the use of gambling sticks, consisting of from thirty to fifty sticks to a set. These sticks were highly polished and beautifully carved and painted. They were about five inches long and from three-eighths to one-half an inch in diameter. Generally the sticks were carried in an elk-skin bag. The point of the game was to guess in what two piles a certain stick was hidden. All gambling went on to the accompaniment of a monotonous chant, while the sticks were being shuffled.

Sometimes the game was varied by putting together all the sticks and then counting a certain number, usually seven. After doing this the players attempted to guess in what pile a particularly carved stick was. If he lost he paid a forfeit of pins. If he won he gained pins according to the rule.

Clothing

For daily work, men wore breechclouts and women wore skirts of woven cedar bark. In some places they added a rough, sleeveless shirt. In cold weather, they tied around the shoulders a blanket of skin: soft sea otter skin for well-to-do people, marmot skins for the poor. For wet weather, they wore circular rain capes of woven cedar bark

and watertight basketry hats. On great occasions, men wore leggings and apron of buckskin and a robe of elk hide, all beautifully painted or embroidered with quills. The Chilkat branch of the Thlinget wove striking mantles of mountain goat hair, with a warp of cedar bark and with designs copied from their wood carvings. One of these mantles is illustrated by the Chilkat blanket owned by George Kyan. People went barefoot most of the time, perhaps becuase their feet were so often in the water. But they made moccasins for war and, in later years, they have been making handsome footgear like their Athapascan neighbors to the south.

Seal and Deer Skin Tanning

Men go out and get hair seal. After the seal is skinned, the surplus fat is removed. The skin is then put in a frame to dry. When dried it is put in soapy water and left over night. The next day it is removed from the soapy water and cured thoroughly by means of two sticks, and left twisted on these sticks until almost dry. After it has been drained it is ready to put back on a frame, where it is scraped with a hemlock limb, having a sharp edge. The secret of having a soft and pliable skin is in the scraping and working; this process sometimes takes several days. Later the skin is removed from the frame, trimmed, brushed and is ready for use.

In working deer skin the skin is exposed to the elements for a short time until the hair falls out quite easily. It is then

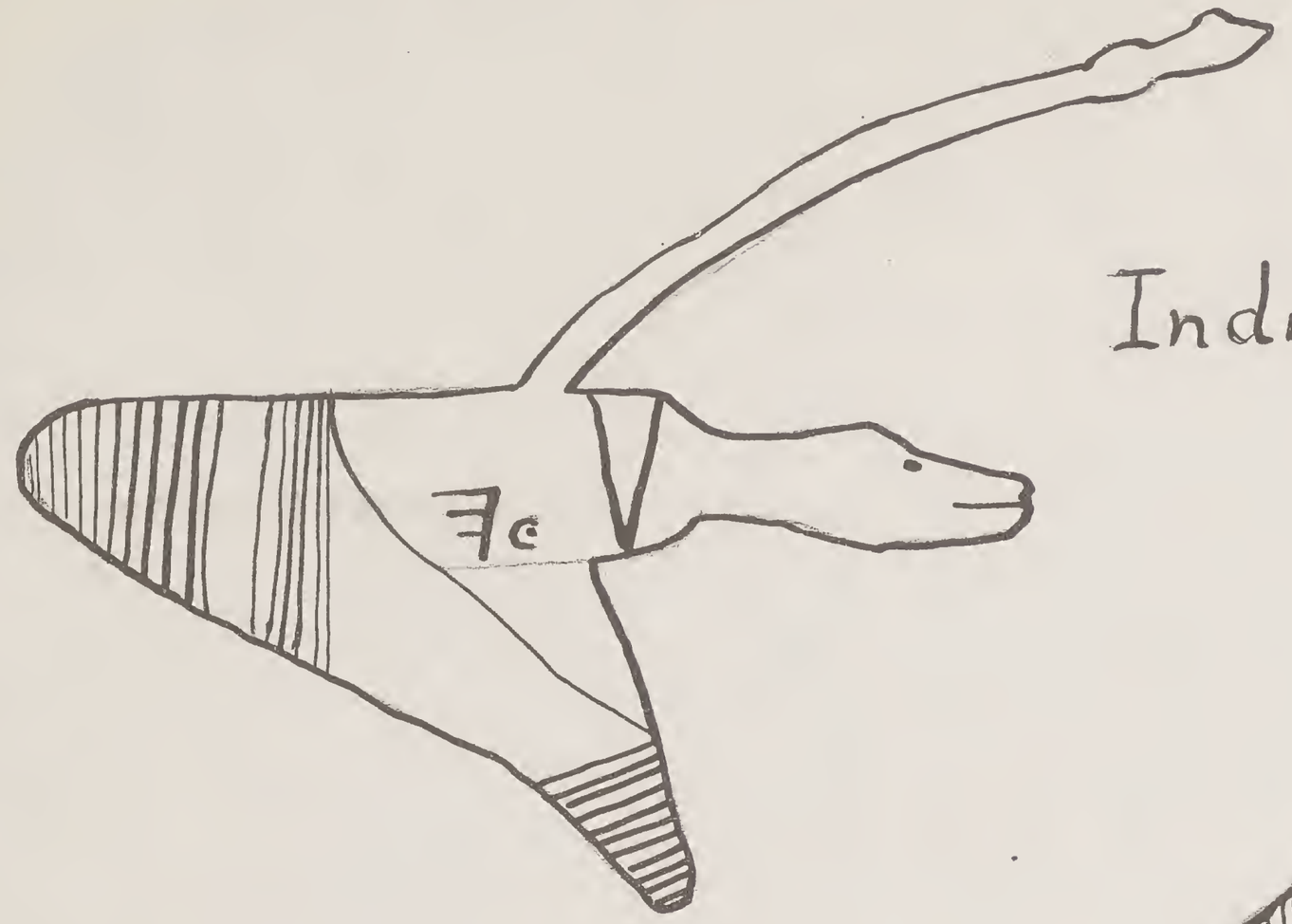
washed in sea water and tanned in much the same way as the hair seal. However, it is sometimes smoked in a smudge of hemlock branches, to remove the color of the skin. This process takes several hours.

In primitive times, moccasins were sewed by thread gotten from the back shoulder sinews of deer and neddles were made from a fine bone gotten from the back part of the deer's foot.

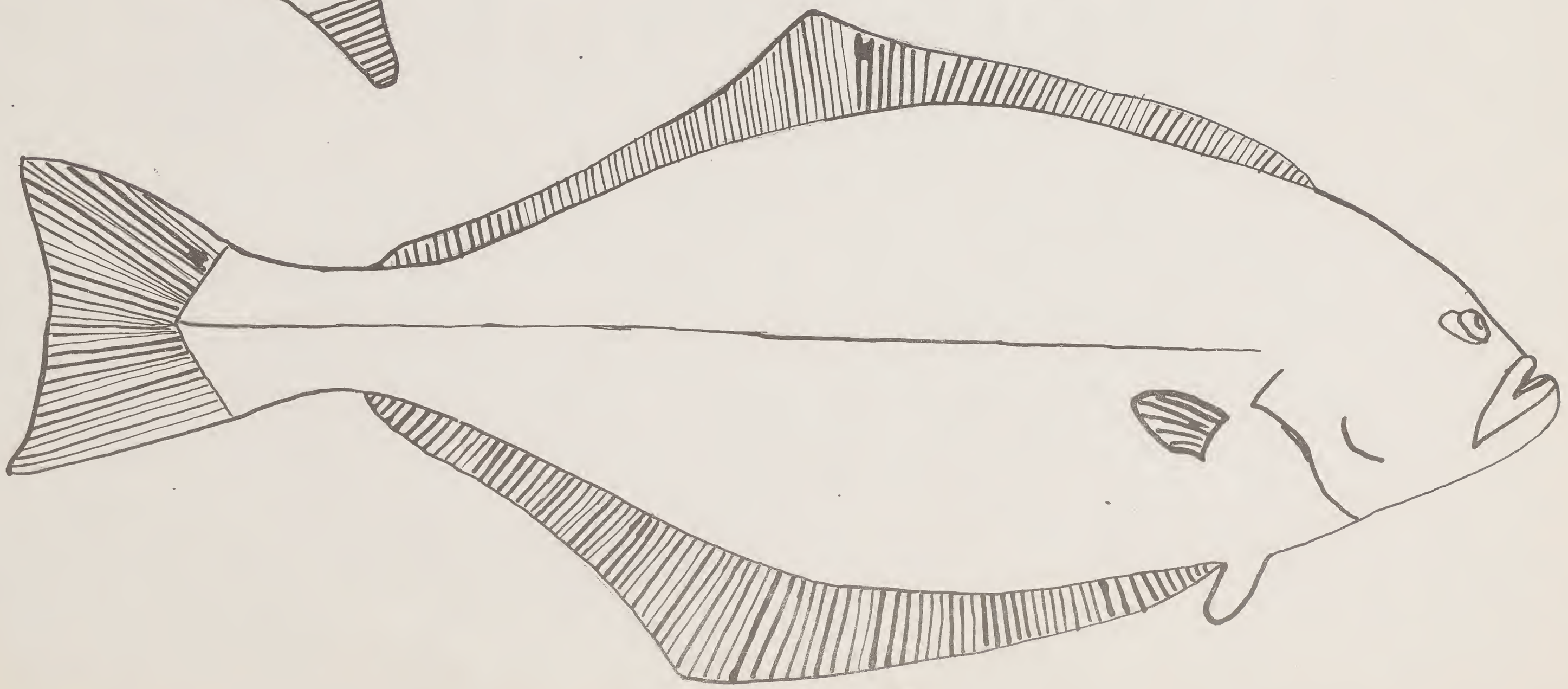
How an Indian Fishes for Halibut

A halibut fisherman's material is a good strong and long line This line is made of roots of the spruce tree. (Roots of spruce trees have bark too.) Each piece of bark is split as many times as possible into smaller even thread-like strips. These are put together and woven by the women into lines many fathoms long. Most lines are double stranded and are about three-eights of an inch in diameter. These lines last for a long time and can stand a great strain.

The hooks used for halibut fishing are made of either yellow cedar or yew wood. To make this hook a piece of wood about seven inches long is required. The end of this piece is bent at a certain angle. On this angle is tied a smooth sharp bone or stone. This is the tooth of the hook. At the opposite end of the tooth is tied another piece of wood, preferably yellow cedar, at an angle of about sixty degrees. Without this part of the hook the tooth and



Indian Halibut Hook



Halibut

remaining part would be useless, for this part prevents the halibut from getting away with the bait. A little ways from the hook is tied a medium sized rock which is used to sink the halibut line. Between the hook and rock is tied a piece of wood sometimes carved in certain ways to keep the line from getting caught among the rocks, for the line between the hook and rock hangs limp. This carving also adds to the attractiveness of the hook besides helping appeal to the proper spirit. (The shape and carving of the halibut hook itself is also symbolic.) This carved yellow cedar keeps floating above the rocks. When the halibut bites the hook it cannot get away. The harder it struggles, the deeper the tooth sinks in, and the hook seldom loses the halibut that takes the bait.

A halibut fisherman lowers his line at a certain time of the day in which the tide is neither rising or lowering. The line is always pulled up before high tide. When caught, halibut is cleaned and sliced, then laid or hung near a fire to be smoked a little. After smoking it is put in an air-tight box for winter use. Dried halibut, like most fish, is eaten with eulachon grease.

Fishing Rights

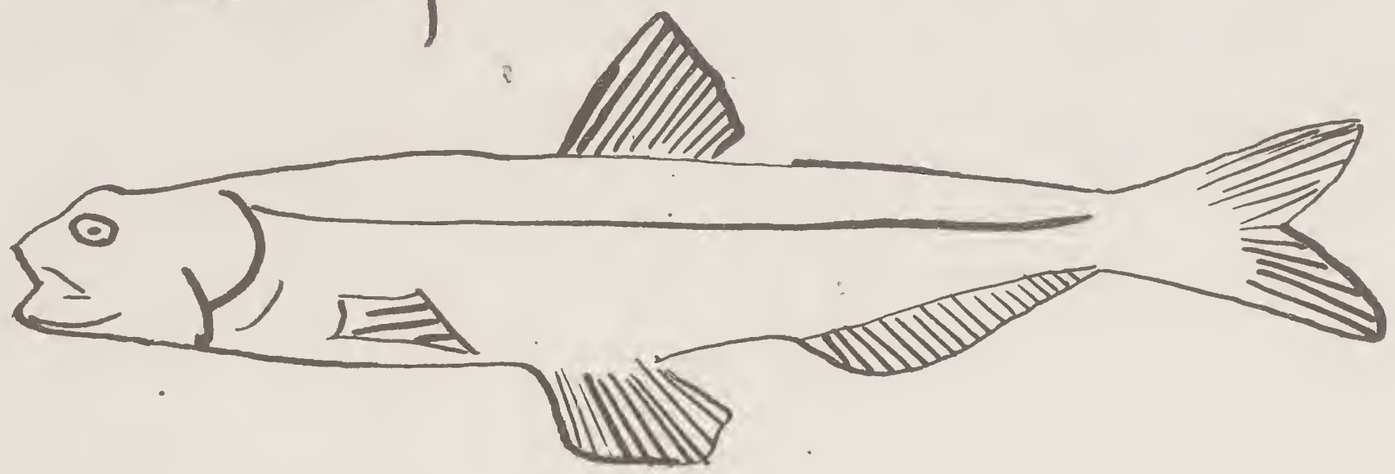
At first the whole of the territory adjacent to Indian villages was portioned out among the different Indian families or households as hunting, fishing and berrying grounds. These lands were recognized as personal property and were handed down

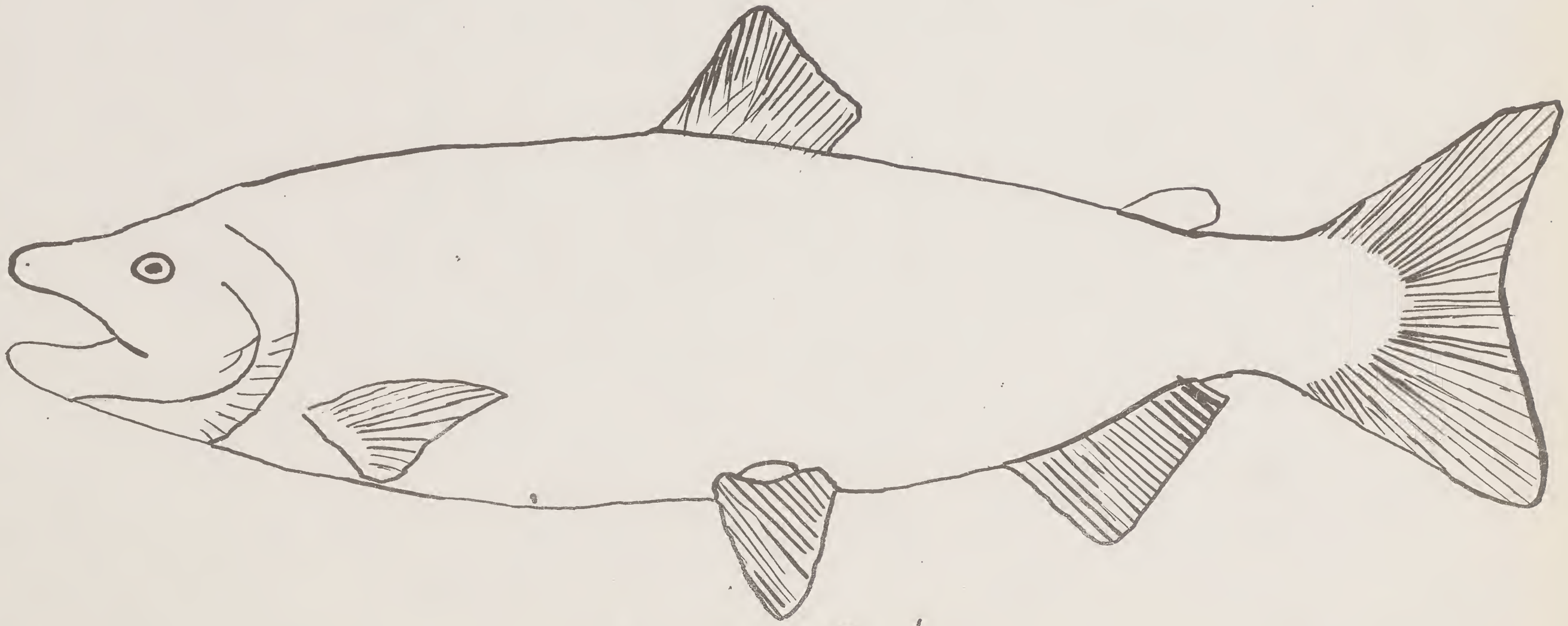
from generation to generation. Each family established a summer camp on its fishing preserve and hunted in the region back of it in winter. The privilege to hunt, fish, or to gather berries, belonged only to those having rights under tribal law.

Each stream had its owner, whose summer camp might be seen where hunting or fishing could be carried on most favorably. Today, families go to camp in much the same way. At the close of the fishing season, the summer camp, with its smokehouse, oil pit, and fish-drying racks, is abandoned in favor of the family house located in the "winter town."

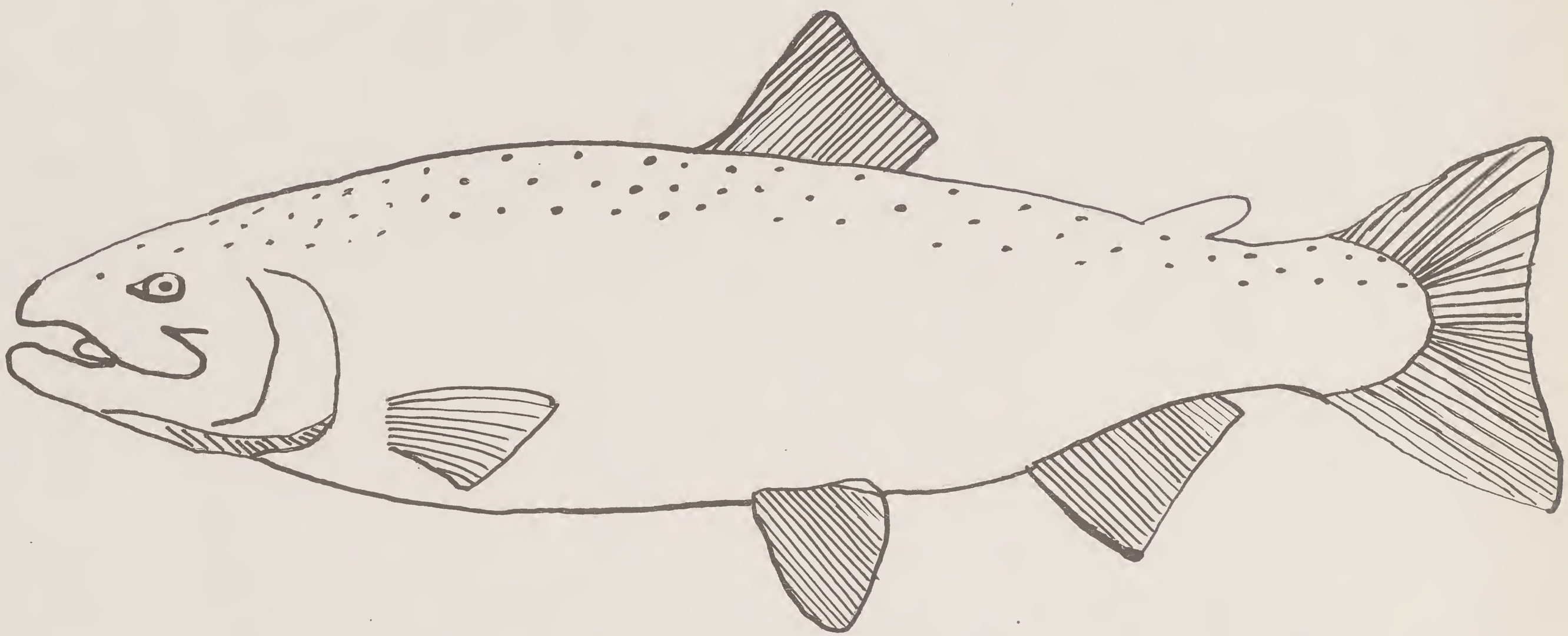
Seafood is the staple diet of the Indians in Alaska living along the coast. The salmon is the chief fish used for food. There are several varieties of salmon--the king, silver, sock-eye, humpback, and dog salmon. The humpback and dog salmon are caught in shallow streams while the king and silver salmon are caught with hook and line or with a net. The humpback is cured in large numbers by the Indians for winter use. Formerly, salmon were caught with nets. Trolling has been introduced, where formerly salmon were speared or caught in nets at the mouths of streams. Weirs were placed further up the streams and the salmon were either speared or caught in wooden traps. Since the advent of the canneries and the distribution of the best fishing grounds among the large fishing concerns, the Indian to a great extent, has had to discontinue the use of seines which he formerly worked on shares.

Lowly Eulachon

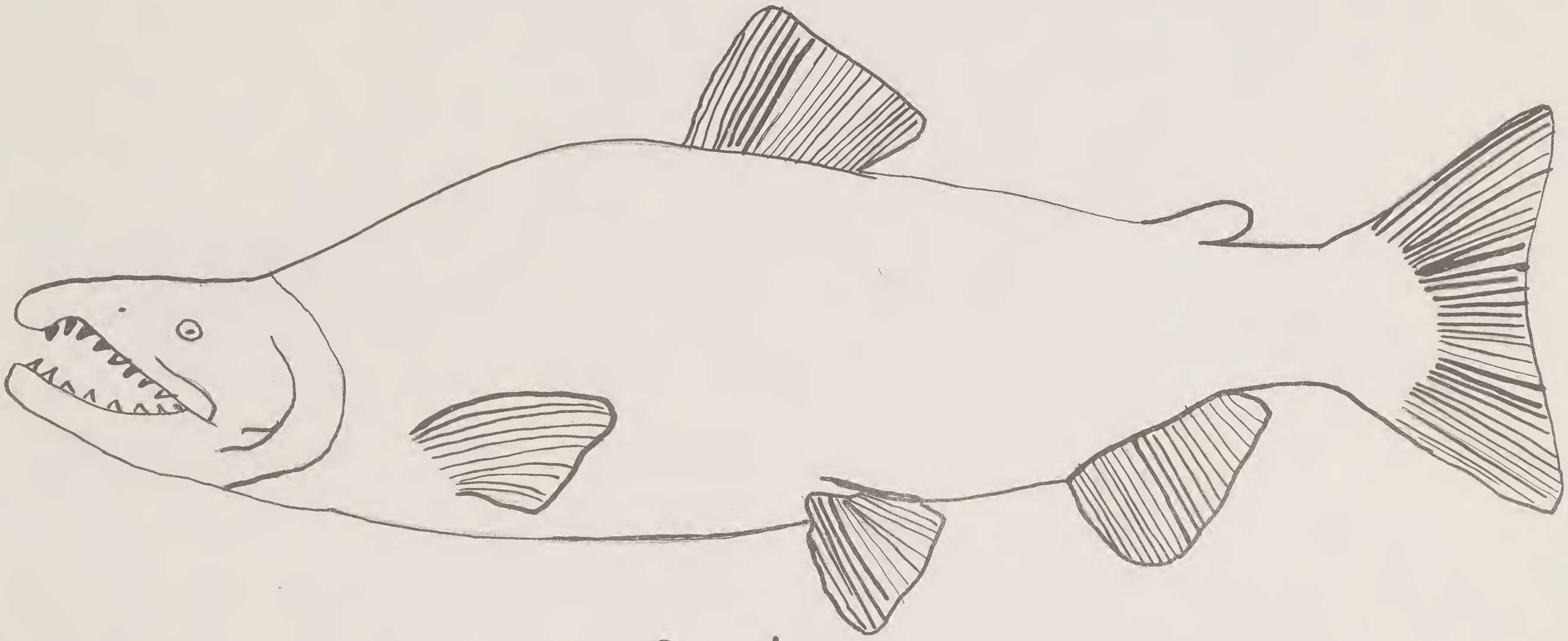




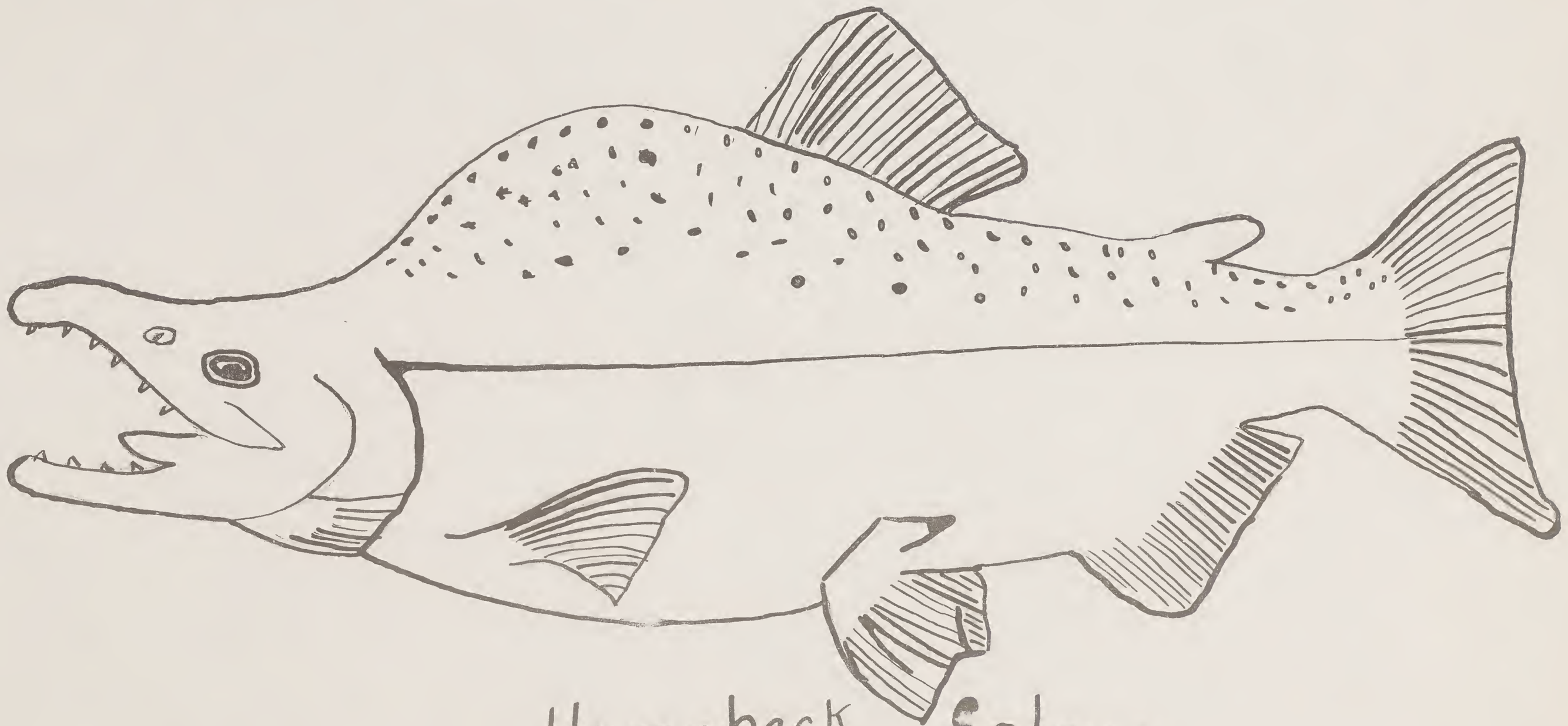
King Salmon



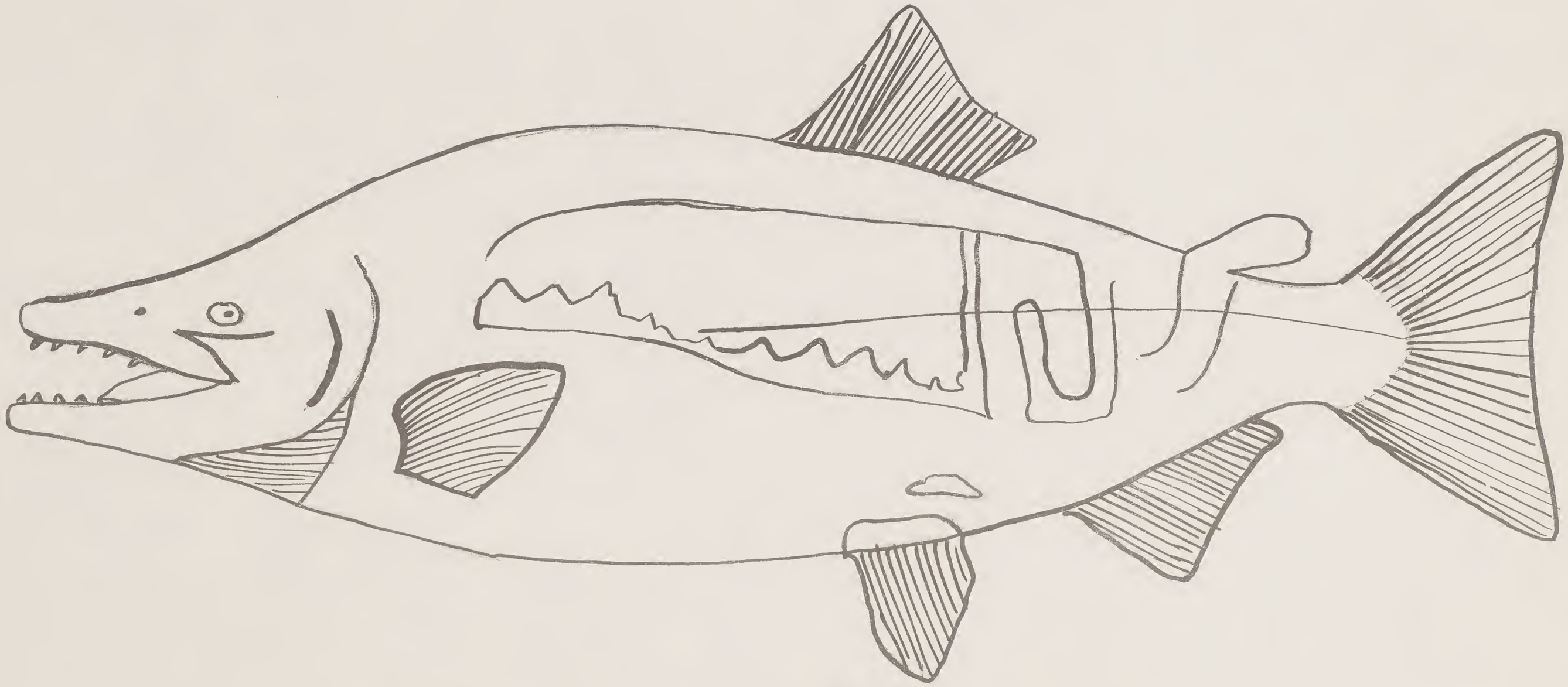
Cohoe Salmon



Sockeye



Humpback Salmon



Dog Salmon

In former days when caught, the salmon was turned over to the women, who cleaned them by cutting off the head, slitting the fish down the back, removing the backbone and the entrails, and cutting off the fins and the tail. The cleaned fish was then cut into long slices and hung on a wooden frame to dry. No salt was used. A slow fire aided in hastening the drying process and sometimes was continued in the dwelling houses. When cured the salmon were stored in chests for future use during the winter. The storage boxes had to be guarded against dogs and placed out of reach of the children.

Halibut were treated in the same way as salmon, but were not so largely used for curing, as they could be caught throughout the greater part of the year. The heads of salmon and halibut were highly esteemed by one of the tribes, when they had become petrified. They were buried in the ground and left there for days; then removed and eaten raw.

Basketry

Basket makers in this vicinity make baskets out of the finest roots of the spruce tree and also the best inner bark of the red cedar. Designs are woven out of straws gotten from different grasses. Indian women have been making baskets for centuries and when they sell their baskets they prize them very much because it takes a woman about two weeks straight to make a basket of average size.

During the month of May is the time for the women to gather bark for baskets. After gathering, the bark is washed and dried. It is then put into a box so that it won't spoil. If the bark isn't cared for properly, it will be no good, and will turn reddish in color instead of being smooth and white.

Every Indian basket design has a meaning. One of the most common of plants used in basketry is the Maiden Hair Fern. When woven into a design this fern lends a reddish brown strand to the design. This is a natural color. Some of the grasses are colored by dye gotten from material made from a certain kind of moss which gives a yellow color. Green strands are made from copper and a common weed; red from red berries and blue from blue berries. Black is gotten from a certain part of the devil fish. The pretty bronze brown color is from hemlock bark, which is boiled until the right shade is obtained.

In weaving all bark and strande have to be soaked in cold water and then scraped with a sharp knife until they are thin and uniform. Almost all strips have to be cut the same width too. It takes a great deal of patience to make a basket because the slightest defect in the basket is easily noticed.

The bottom is the first woven part of all baskets. After the bottom is woven the weaver works up to the top until finished. When completed the basket is put around some harder surface such as another

basket or a flower pot, to prevent shrinking, as the basket is still wet.

Most baskets today are used for decorations, but formerly they were very useful, being used to carry berries, food, etc. Some of the finer woven baskets werewaterproof and heated stones were put in them to boil fish and meat. One of the best advances shown in early local basketry was the Chief's ceremonial or dancing hat. These hats were wonderfully designed and were waterproof. They were woven by the women most skilled in the art. Sails and mats of quite large sizes were common many years ago. Now mats are used only for decorative purposes.

Legend of First Indian Baskets

There was once an old widow who had a child to support. She didn't have any food stored up for the coming winter. No one would help her.

(In the early days the Indians had to catch fish by using hooks. Only those women who had husbands or sons were allowed to catch fish.) They caught very few fish during the summer, not enough to last all winter.

The old woman had nothing to eat. Every day she cried for her husband, who had died a few years before. Berries provided the only source of food supply for the old lady and her child.

One day while she was bemoaning her lot she heard somebody right beside her. She looked up. Behold! It was a young man. He touched

her and said, "Why are you crying?" Her reply was, "No one will help us prepare for the coming winter. We have no food or warm clothing." The young man said, "Follow me, and I'll show you something you can sell, to help you take care of your needs." His words were obeyed and they walked on in silence for a long way. Finally he stopped by a red cedar tree. He stripped several strips of bark from the tree and showed her how to make a large mat for canoes. Before that time men had to struggle hard to go fast against the wind.

Thus the widow made mats or sails for canoes. She had been told by the good spirit, or fairy, as we would say in English, to trade mats for fish, meat, and warm clothing. The good spirit had also instructed her in the art of basket making. She made big mats and baskets. She went into the woods, got the bark of the proper trees, then slit and dried them for the winter. During her spare time she made very good baskets.

One thing the widow always remebered was that before the good spirit left he blessed the baskets and prayed that all widows, in years to come, would do the same thing.

Gumboots

Some Indians were shipwrecked on the shores of Cape Shackan. They were frightened because they were thinking of hostile tribes, their lack of food, and wild animals, as they were poorly armed.

That night as the men were sitting around a little fire they had built, they heard a voice talking to them. It seemed to come

from some nearby rocks. The voice said "Take me off and throw me into your fire, for you are all starving."

The men jumped up and ran in the direction of the voice but they could see no one. Again the voice said, "Take me off and throw me into your fire, for you are all starving." The men kept trying to locate the origin of the voice. One of the men happened to be standing by a slippery rock when the voice came again and said, "Take me off and throw me into your fire for you are all starving." Looking down, the man saw a gumboot. Nearby were others.

The man ran quickly to the rest of his tribesmen and told them what he had seen. All of them came back to where the gumboots were. They did exactly what the gumboots had been telling them to do. Their hunger was satisfied, and the Indians were saved.

THE FIRST WHITE MEN

One foggy morning there were some Indian men out fishing. All at once they heard a loud noise. It was so foggy that they were puzzled as to what it could be. They ran into the woods and kept watch.

When the fog began to lift they began to see something on the water that looked like a large bird. They were frightened and ran farther up the mountainside. From a higher location they saw a human being leave the large bird, but his hands and face were all white, and he wore funny clothes, which were far different from their own.

Thinking that these men were spirits the Indians ran deeper into the forest. Still they were curious, and still they could see what was happening. Some more men appeared who compared favorably with the first man. The white men landed on the beach and beckoned for the Indians to join them. After much persuasion all the whites and Indians were on the beach together. One of the Indians brought a halibut. He tried to build a fire with sticks. One of the white men saw what he was trying to do so he took a match from his pocket, and made a fire.

The Indians were greatly surprised to see this, and thought that the white men were Great Spirits. A little later the white men gave some of their food to the Indians.

When the whites left, the Indians looked their food over. The food that attracted their attention most was the rice. They thought this to be dried worms, and so they emptied the saxks into the water. However, the next time the white men came they showed the Indians how to use rice.

Berries

There are about five different kinds of wild berries. They are: salmon berries, blue berries, black berries, huckle berries and laughing berries. Indian women put these berries up in jars for the winter. They grow during mid-summer. The people pick berries from July to August. Often the people use boats to reach the berrying grounds. They bring back many buckets of them. They

are prepared by boiling and then they are put into jars for winter use.

Salmon Berries

Salmon berries are always the first berries to get ripe. During June they are in blossom, and are ripe at the end of July. They are only green balls in early July but later turn in color and are soon ready to be picked. Some of the salmon berries are red and some are yellow.

Salal Berries or Laughing Berries

Laughing berries are ripe in August. When they bloom the flowers of the berries are white.

During the middle of August they are ripe and ready to pick. They are then put in jars and cooked for about one or two hours. After they are cooked they are cooled, then put away for the winter.

Soap Berries

Soap berries are not found in Ketchikan. They are gotten in the Nass and Skeena River section. The people in these two districts sell them to us.

There are two kinds of soap berries; dried and jam soap berries. The latter are kept in jars.

In preparing jam soap berries we use half a cup or more of berries, depending on the number of people to be served. In using the dried berries we break off a piece and soak it awhile. A person's hands should always be thoroughly clean in preparing the above.

In using either the jam or dried soapberries, they are put in a proper container. Then they are beaten until they are quite hard. After sugar is added, they are ready to serve.

Slippers

Slippers grow on rocks in the water. The people get them in the spring and summer. They are larger than gumboots and reddish brown in color.

The Indians get them when the tide is low. A person has to use a knife to get them for they are stuck fast on the rocks. After gathering as much as you want, they clean them and prepare them for cooking by boiling a little while then take them out and they are ready to be eaten.

Salmon Eggs

In the summer time the fishermen catch fish. When they get the fish they find salmon eggs in them. The salmon eggs are found only in female fish. People clean and soak them in cold water then boil, fry, or eat the eggs with seaweed.

Cockles

Cockles are found when the tide is very low. In the evening or in the morning is the time to get them. Cockles are shaped like fans. Cockles can be cooked in many ways. They can be fried, but before you fry them, mix with flour. Another way of cooking them is to make chowder, or boil them in hot water until the shells open.

Crabs

When the Tsimpsheans go camping they take what is needed. They go in rowboats. They also take along sharp sticks to catch crabs with.

When they see a crab, they spear it. The crab wriggles and tries to get away but it soon dies.

Crabs are cooked by being put into boiling water.

Seaweed

Seaweed is of dark green color. It is found on rocks in the water. The time to get it is during the spring season. After the seaweed is picked it is laid out on rocks to dry. Seaweed can be dried and chopped into small pieces or dried in thick cakes. The seaweed that is dried in thick cakes is usually eaten boiled and with eulachon grease.

Herring Eggs

Fish eggs come during the month of March. Men get hemlock branches, tie rocks to them, and then put these in the water and leave them for two or three days. Herring come and lay their eggs in the submerged brances. When the people eat fish eggs they put them in hot water and then add grease, preferably eulachon. Herring eggs are also prepared for winter use by proper drying in the sun.

Gumboots

In order to get gumboots the people go out when the tide is low. Gumboots is a sea food grown on rocks. They are black on the out side and orange in the inside. You can get gumboots on the beach where there are many big rocks. Gumboots are stuck fast to the rocks, so in order to get them off you have to use a knife or some other sharp instrument.

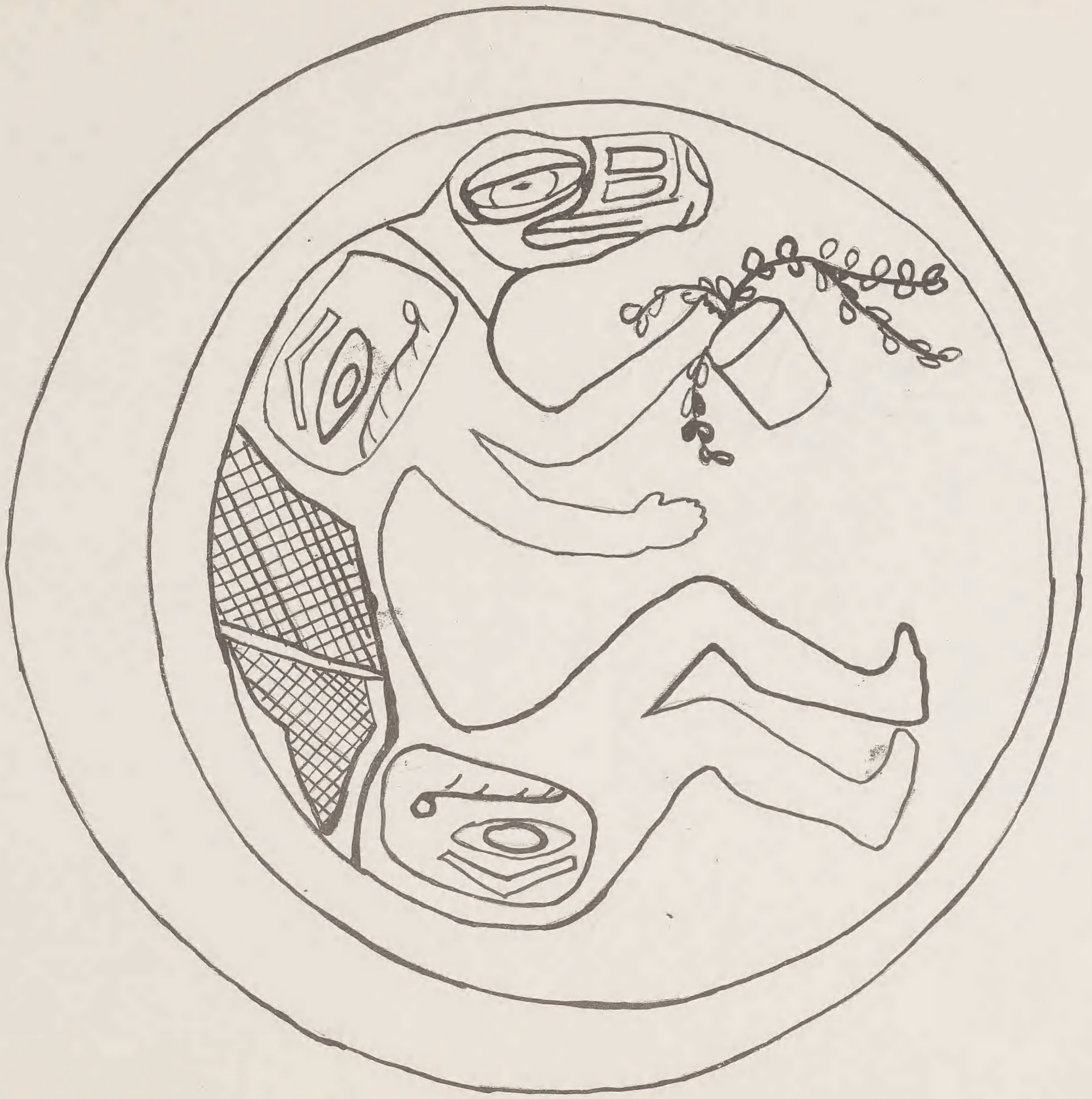
Indian Legends

"Raven in the Moon"

Koong, the moon discovered Eethlinga, the man who was about to dig his bucket in the brook for water, so it sent down its arms or rays and grabbed the man, who, to save himself seized a big salal bush, but the moon being more powerful took man, bucket, and bush up to itself, where they have ever since lived and can be seen every full moon when the weather is clear. The man is a friend of T'kul, the spirit of the winds, and at the proper signal empties his bucket, causing rain upon earth.

"Clouds and Sky"

The center figure is T'kul, the wind spirit. On the right and left are his feet, which are indicated by long streaming clouds; above are the wings, and on each side are the different winds each designated by an eye, and represented by the patches



The Raven in the Moon

The Clouds and sKy showing T'Kul,
The Wind Spirit in the center

of cirrus clouds. When T'kul determines which wind is to blow he gives the word and the other winds retire. The change in the tears which stream from the eyes of T'kul.

"The Crafty One"

The Raven possesses the power to change himself into countless forms and he has been the benefactor of mankind since the world began, yet he delights in playing numerous pranks.

"Thlinget War Drum"

Rev. George J. Beck was given a Thlinget war drum while at Hoonah. From him we borrowed the designs. The two figures on the drum are the whale killer and the eagle.

"The Two Fishermen"

(Refer to the legend "How the Lazy Man Fooled His Own People.")

"The Whale Swallows the Raven"

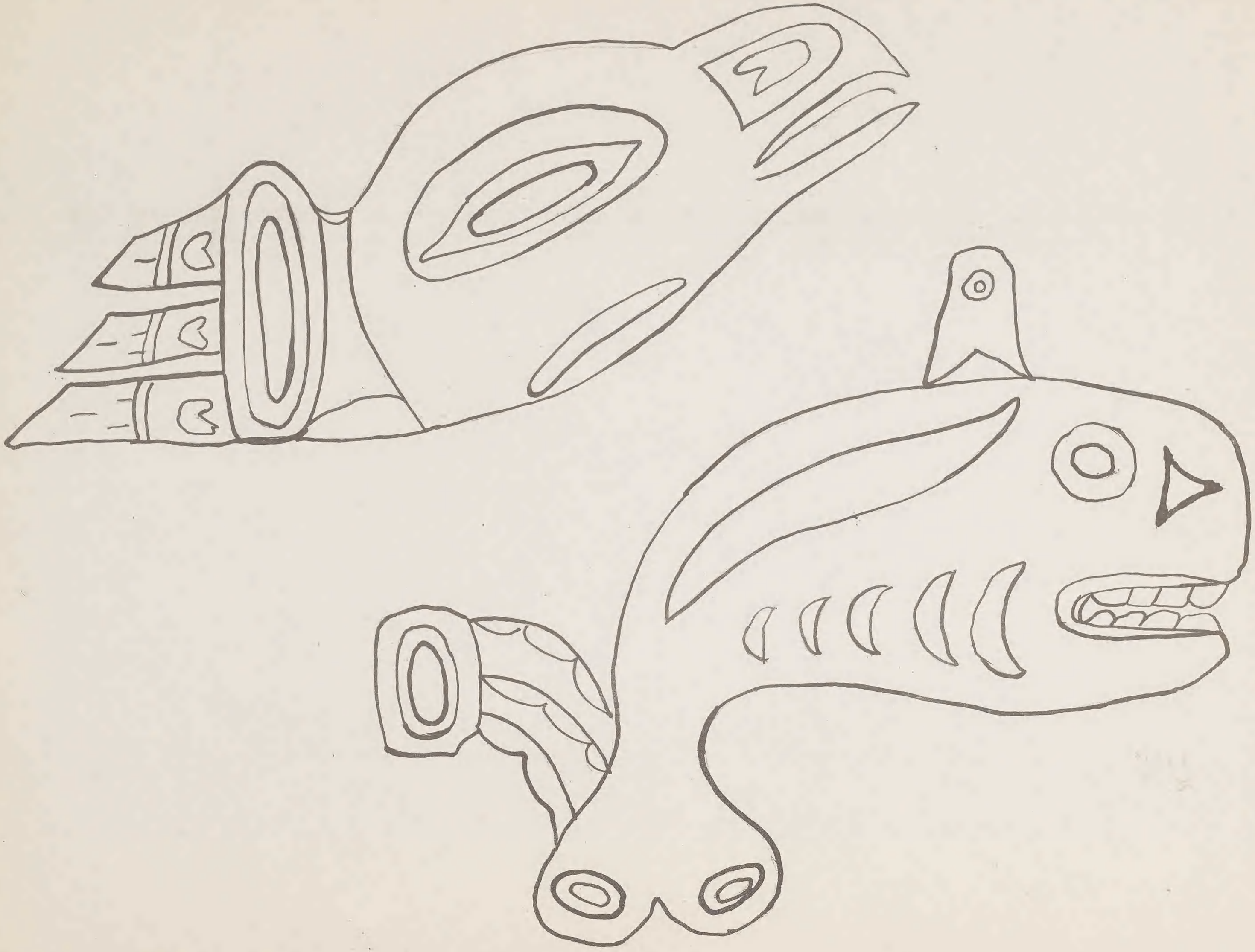
(Refer to the legend "An Escapade of the Crafty Raven."

"An Adventure with Frogs"

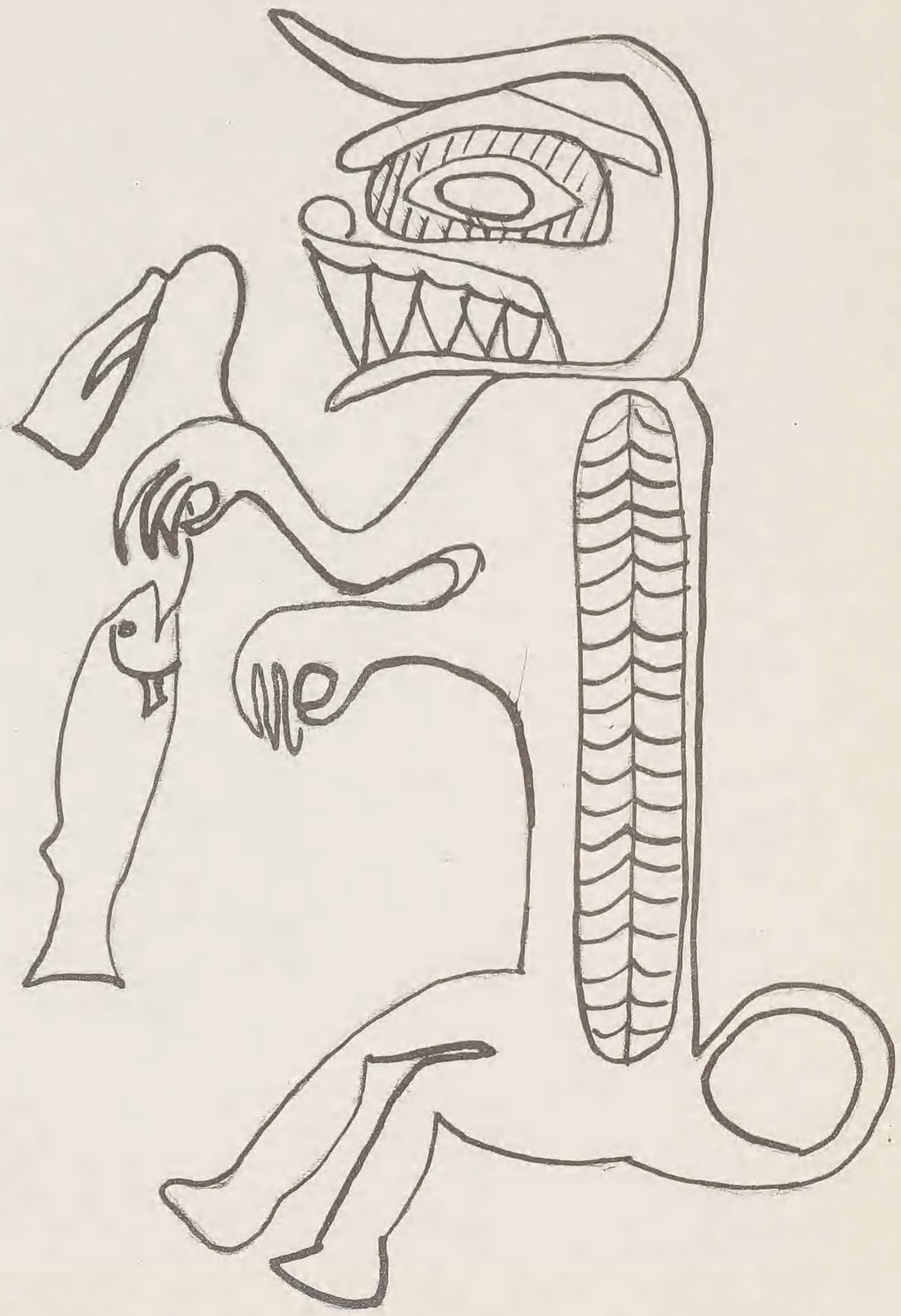
Once some men went seal hunting. Soon they came to a little inlet, where they stayed for the night. A little while after they had made camp they were attacked by frogs. One of the men threw a frog into the fire. The man's companions saw what he was doing and told him to take the frog out of the fire. Soon after, the frog died. When the frogs heard that the son of their chief had died, they again attacked the men.

The men then ran to their boat and started for home, followed by frogs. While they were rowing they saw a frog of black color, singing.

The Crafty One



War Drum Design



The Two Fishermen

She was the mother of the frog who had been burned to death.

While rowing one of the men suddenly released his hold on the paddle and fell dead. Before they landed, another one of the men also dropped dead. Only one man was left to row. When he arrived at the village his people came down to the beach. They noticed the two dead men. "What has happened?" they asked. After he told his story he too dropped dead. (The lesson of this story is that you should always treat an old person kindly)

"How a Lazy Man Fooled His Own People"

A group of Indians went fishing. The laziest man in their village did not join them although he was always hungry. Later he lazily sauntered down to the beach. He met a deer and asked if they could exchange coats. The deer agreed.

The man swam out to where the fishermen were; when he got close enough he dived down to the end of the lines and ate the bait off the hooks. The men were angry because they had caught no fish. In their disappointment they all went home except one who said he would stay until his luck changed.

As the remaining fisherman let down his line he suddenly felt a pressure on it, as the lazy man was again eating the bait off the hooks. Thinking he had a fish, he gave a sudden jerk. On pulling in his line he was surprised to find a man's jaw. He tried to remove the hook from the jaw but he couldn't.

At once the fisherman started for home. Upon reaching the village,

he called the people together and asked if they knew anything about the jaw. They were passing it around when the lazy man came and asked if he could look at it. (He was holding his chin for he had made a jaw out of grass.) While he was looking at it, asking questions, he suddenly began to run. As he was running, he threw his grass chin to the people on the beach and put on his own.

"An Escapade of the Crafty Raven"

Once a raven was taking people's food while they weren't looking. When the people found out, they beat the raven and threw him into the bay.

When the raven came to, he saw a whale. He wished that the whale would swallow him. Strange to say, the whale did come along and swallow the raven as he had wished.

After being swallowed by the whale, he began eating his way out. Soon the whale was dead. The raven then wished that the east wind would blow so that the whale would drift in front of a village. No sooner had he made his wish than the wind did blow the whale directly in front of a village.

The people were excited. They took their stone axes and cut the whale open. After the first opening was made, the raven flew out and disappeared into the forest. Terror struck the hearts of the people.

While the people were still pondering the omen, the raven returned to them as an old man (such was his supernatural power) and came down to them. He was asked as to the omen. "Once before it was that way and

a war came, " he said. "The only way you can save yourselves is to run away."

After the people left, the crafty raven lived on the whale, and the people's food, which they had left behind. (One version of the story, "The Whale Swallows the Raven.")

"Why the Haidas Left Old Kasaan"

Once there lived a man who was governor of Alaska. His name was Brady. Quite often his boat could be found at anchor in Tongass Straits. One day Governor Brady called three chiefs out to his boat, so that they could talk business. There was Chief Sonny Heart, Chief Scowl, and Chief Frank. Robert Edenshaw was an interpreter.

The object of the meeting was a boarding school in Old Kasaan. Chief Sonny Heart asked if it would be possible for them to have the school. Governor Brady gave his consent.

They were about to start getting the lumber when Kasaan Bay Mining Company Superintendent came and said that if they would build the school at his location, the company would furnish all the lumber, and enough to make a walk. The people were willing, so they moved to the new location. Kasaan is a Thlinget word meaning "Pretty Place" or "Pretty Village". The man named that place Kasaan.

"Kowak's Daughter"

Long ago two tribes of Indians, in the world, were at war. They burned and slaughtered each other. Finally one man knew that his tribe would lose. He dug a big hole in the ground and put his wife and daughter

in it. He covered the top first with wood, and then piled on some earth. All the people died but Kowak and her daughter.

Kowak vowed that she would make war with the tribe that had killed he people. She walked throught woods crying, "Who will marry Kowak's daughter?" She repeated this over and over again. A squirrel said, "I will marry Kowak's daughter." "What can you do? asked Kowak. "I can climb trees and throw nuts down," answered the squirrel. Kowak's answer to the squirrel was, "No!" Next a bear came but she also refused him, because he told her his greatest accomplishment was growling. Many animals came. Each told what he could do, but Kowak was not satisfied.

Not long after, a young man appeared before Kowak. He said, "I will marry your daughter." "You shall marry my daughter," said Kowak, "because you are the son of the heavenly cyief and you are not afraid to fight." Kowak then asked if she could live in heaven with them. He agreed, but told her not to look down while they were going up. Soon the heavenly chief met Kowak's daughter. All three started on the heavenly journey, but curiosity got the better of Kowak. She looked back, her hold was loosened, and she fell on a tree and was stuck there. Today as the wind strikes the trees, you can hear Kowak murmuring.

Kowak's daughter lived in heaven. She had three sons. When they had grown into young warriors, their mother sent them to earth. They lived in the old deserted village of their grandmother. The former enemies of Kowak saw smoke arising from the deserted village, and sent a slave to investigate. He came back and told the people that three men

were camping there. The chief, or the slave's master, sent back the slave to invite the three men to gamble. Two of the princes accepted but the third refused. In the end the princes were successful and the chief was angry. He fought with the heavenly princes but was killed. (The moral to this story is that right triumphs in the end.)

"Ketchikan, a Tsimpshean and Thlinget Word"

The Thlingets who lived here called this place Skon, a Thlinget word meaning creek. The Kitkatlans came here to trap furs and found out that there were Thlingets then calling the place Skon, and the Tsimpsheans added a word, "GIT" meaning "people of" and called the phrase "Gitskan", until the white people changed it to tis present pronunciation and spelling, Ketchikan.

"Black Skin, the Powerful"

Black Skin was an orphan. No one offered protection so Black Skin took daily exercises and cold water baths as means of strengthening himself.

At the same time there was a rich man who offered his daughter in marriage to the strongest man. Black Skin thought he would try to win this offer.

Another rich man had a son who was trying to win the daughter. Black Skin and his rival, Raven, always took cold plunges. These baths were taken at the shore, even in the winter. Raven preferred to rest at home after his baths, but Black Skin never forgot to exercise and to cover himself with black dirt to keep warm.

Raven thought that by this time he was surely strong enough By testing his strength he was supposed to go to an island known as Sealion Island. On this Island was a sealion who was guarding it. Raven went to this Island and prepared to kill the sealion. The sea-lion was too quick for Raven. He was thrown in the air, and died instantly as he hit the rocks.

Black Skin told his people that he was to test his strength also. He went to the Island and approached the sealion bravely. The sea-lion let out a cry, but stood his ground. Black Skin reached the sealion and killed him by tearing him in half. By doing,so, he won the daughter of the rich man. Black Skin's name in Thlinget is Duc-toot.

"The Chief and the Devil Fish"

One day a chief's son rowed across the bay to get fish. When he reached the middle of the bay, a devil fish rose out of the water, grabbed the boy and disappeared into the depths of the ocean. Of course, the boy was eaten by the fish. From shore, the chief had seen the devil fish take his only son. He felt very sad. When night came, a great feast was given. The chief asked the people if any of them desired to go with him and see him kill the murderer of his son. None of them cared to go.

The next day the people made a large raft, and loaded it with large rocks. The chief cut two long poles and sharpened them. He then got on the raft and the people pushed him away from shore. Then the chief rowed out to where the Devil Fish stayed. Upon reaching the spot he rolled the large rocks into the water.

The large fish came up slowly. The chief then prepared for the battle by tying his war knife on his hand. As the devil fish came nearer to the surface he speared it with the two long poles. Then he dived into the water. Upon reaching the enemy a great battle ensued. The water was churned into a red-dish wake. Soon a darker red came to the surface. The chief had killed the devil fish, at the cost of his own life, but his son's death was avenged.

"The Chief Who Respected His Wife"

When the first white men came to this part of Alaska, they landed at a place known as Fort Tongass. It was late in the afternoon when the Indians saw a schooner sailing between the islands outside of Fort Tongass. Later the boat dropped anchor in the harbor.

The chief and his brave men went out to see who was in the schooner. To their surprise they saw men of their type, only they had white skins. The natives thought the white men could understand them, so they started to talk in Thlinget, but it was no use. There was not one word that the Indians and Whites had in common.

Early the next day the Indians brought out furs to the schooner. By means of signs the warriors traded for things they thought to be good. The chief traded many furs for a pair of trousers. Finally both sides were satisfied, and the Indians went back to their village. The schooner sailed away.

It was on the next day after the trading that the chief gave a big potlatch. All the Indians have great respect for their wives, so after the feast was over the chief began talking. After he had finished his speech, he took the trousers by both legs and tore them in two, gave

half to his wife, and kept the other half, because he believed in sharing every thing with his wife.

"A Man's Adventure with a Bear"

One day a man was in the deep forest hunting. He bathed himself with Devil's Club branches so the bears would not smell him. A bear was watching him. She crept up so softly that she caught him with hardly a struggle.

The huge bear took this man high up the mountain to a den. The warrior's brothers and friends missed him, so a searching party was organized.

Down below the man could see the searchers. He took some snow and squeezed it, in order to leave an impression of his fingerprints. Then he threw it as far down the mountainside as he could.

Soon the searchers found the snow with its imprint. They knew that the bear had taken him. So they went up to the bear's den with spears, killed the bear, and returned the man to his home.

"The Seal and the Indians"

One day a big canoe passed a camp, where some Indians were busily engaged in smoking fish and deer. As the canoe passed the camp, the people on shore could see five Indians in it, on the way to the fishing grounds.

While the men in the canoe were paddling along they noticed a seal in the water, who was glancing at them. One of the men thought he would like to kill the seal, for he was hungry. His companions made fun of him

for wanting it, and they also said, "If you like seal meat so well you will surely die, for seal meat is poisonous." The man left the seal alone for the others made fun of him.

For three weeks the warriors and their large canoe were on the fishing grounds. Finally they were without food, as they had not had much luck with their fishing. Then they tried to hunt wild game, but without success. After five weeks passed four of the men in the canoe became ill, and in four successive days each of them died. Only one man was now left, and he was the man who liked seal fat.

As the remaining man was thinking about his hunger, he heard a noise at the opposite end of the canoe. Creeping toward the sound of the noise he saw a seal trying to get into the boat. When the seal saw the man looking at his he said, "I have sent the other men who were in this canoe to the happy hunting grounds. I did not send you there, because you are not afraid to eat what you like, and what is good for you and your people. Tomorrow when you reach home you must tell your people not be ashamed of any sea food of any kind. If they are ashamed they will starve, for fish and seal, and deer are Indian food." So saying, he swam down into the water.

After the seal disappeared, the man sat down and began to think of the seal's words. In his thoughts he forgot his hunger. The next day he started for home, and gave the news to the people. Calling a meeting of all the people of the village, he gave them the very words of the seal about starving. All the Indians agreed that what he had said was true.

They were so well pleased with his wisdom that they asked him to be their chief, and the man who liked seal fat and sea food became the chief of his people for the rest of his life, and he was a wise one too.

Ceremonies

The year, among the Indians of our story, was a round of imposing ceremonies, sharply divided between winter and summer. In winter took place the initiations to the secret societies, with their dances embellished by masks, headdresses and a variety of stage properties which required real mechanical skill. In the summer were held the feasts or potlatches when a chief regaled the opposite phratry as a means to achieving further honors. Much of this ceremonial life has now been abandoned and the performances which now take place have little of the elaboration of former days. However, these others are still remembered or given in a modern version.

Indian Dances

A few of the most common dances were those for the raven, moon, peace dance, and war dance.

Quite frequently hate, rivalry, and jealousy were engendered by the dancers who danced in rivalry of each other. One of the most important occasions of the dance was at a potlatch when the groups of dancers came with their masks, ceremonial robes, ceremonial hats, decorated blankets, animal skins, etc. They danced to a beat of a drum most always with vocal accompaniment.

In dancing the swaying and movement of the body counted, and dif-

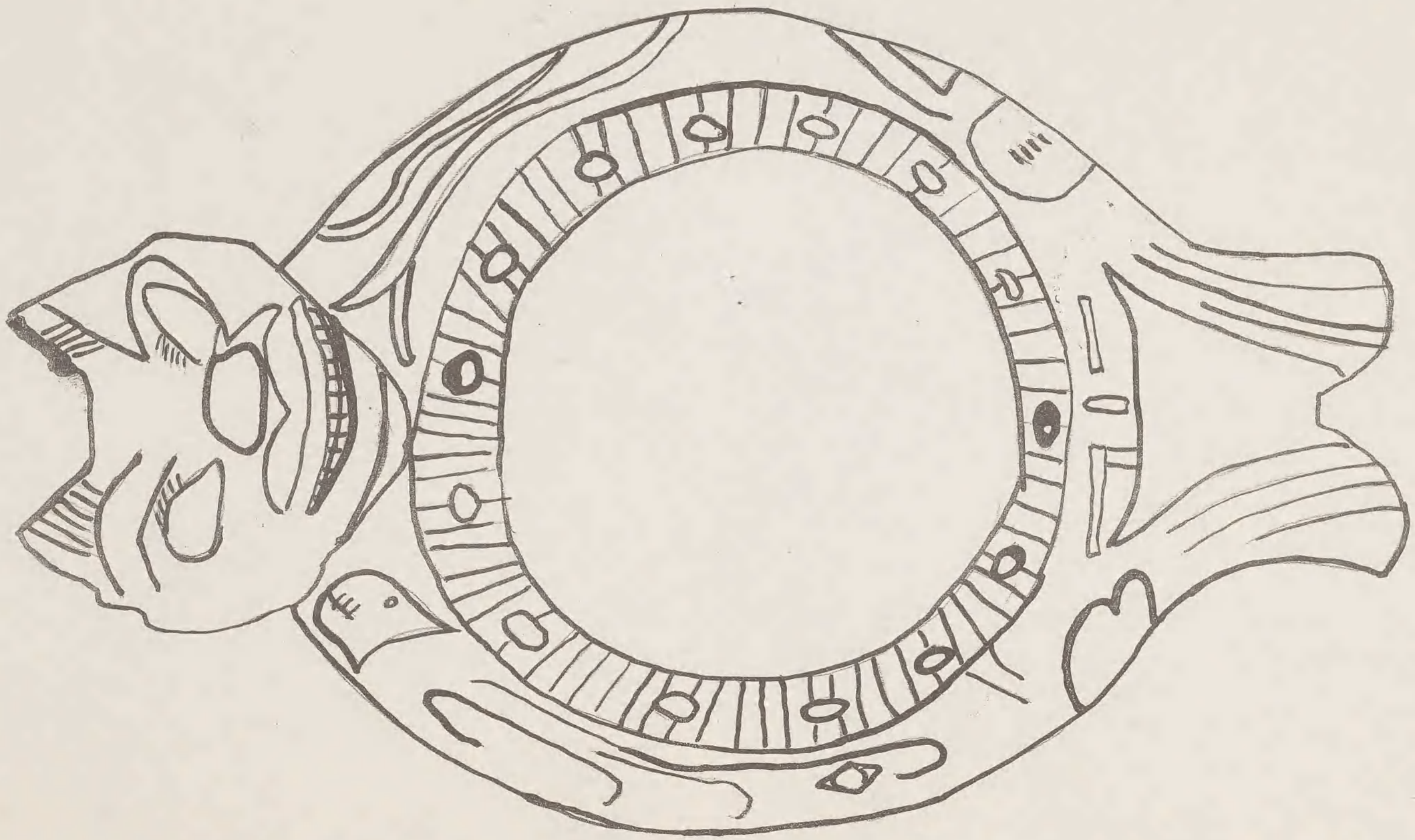
ferent animals were imitated. Foot work was not so important. Each group of dances was followed by a rival group. Spectators surrounded the participants.

Sometimes dancers came to make peace between warring tribes. Their movements were soft, graceful, and quieting. In this way, the ruffled feelings of their adversaries were smoothed out.

A Potlatch

In the fall of the year 1891, two Cape Fox Indian messengers were sent to the Tongass Indian village with word, that a Potlatch would begin just as soon as the Tongass Indians arrived there. The Tyee (chief - chinook jargon) of the Tongass Indians gave orders to his people to get ready, as everyone would leave in the morning. Early the next day each brought along his trinkets and gifts. Upon leaving for the potlatch from the Tongass Indian village, one of the two Cape Fox messengers had to remain at the village until the people returned.

Twelve canoes left with about ten men to the canoe. The Tongass Indians arrived at the Cape Fox Indian village at dusk. Before landing, a black wooden ball was thrown ashore. This ball was immediately shot to pieces by the Cape Fox Indians eliminating the bad spirit. Then the Tongass Tyee's canoe landed first. The two Tyees greeted one another in their tribal custom. After the greetings were finished, the Tongass Indians were then asked to the community house to partake of the evening meal. The Tongass and Cape Fox Indians tribesmen sat around in a large circle on the floor,



Potlatch Bowl

Household Box, also for holding Ashes of the Dead

while the women served crackers, meats, home grown vegetables, and tea. After the evening meal, the first night's gifts were exchanged. Speeches were made by the visiting and home tribes; then blessings were said, and all retired for the night.

Then following, day games were played and gifts of the day were exchanged. When evening came the Potlatch for the second day commenced with the serving of food consisting of crackers, fish, and seaweed soup. Then the dishes of each person were set in front of him. The side of the dishes was stacked with whatever present was given him or her. The present or presents consisted of blankets, beads, trinkets, and calico cloth. The big Tyee of the tribe usually received the most.

The third and fourth days of the potlatch were the same as the second day. Upon the fifth day the evening meal was served a little early. The exchange of gifts was more plentiful. Dancing and singing commenced. Everyone noticed that the potlatch was getting better every minute. Now the ladies were standing in a row to one side singing and swaying to and fro, while the men hopped, jumped, twisted and sang, initating the birds and animals. This was done to the beat of a drum. After the dancing and singing, all retired for the night.

The sixth day more gifts were given and games on the beach were played until evening. Then the meal of barbequed deer meat, vegetables, crackers, and Indian Tea, widely known as "Hudson Bay Tea" was served. After the evening meal was finished, gifts and trinkets were again exchanged. A shadow show was put on. A large canvas sail was

stretched from one side of the house to the other. Lights from candles and oil pots were used to create shadows opposite the side of the audinece, which was seated on the floor in the dark.

The first picture on the screen was three male shadows. One small hat and pot belly sitting by a fire, holding a pair of tongs. Third one sat in a chair, with his long neck protruding from drooping thin shoulders. There was a large opening, at the end of his neck which was supposed to be his mouth. The pot belly shadow fed him with round red rocks from the fire. There was a rattling and sizzling as the rocks rolled down his throat. He began to expand. He burst! The lights and fire went out, and lo, the finish of act one.

There was a yell from the audience, "Lights." "Ah, light." The candles and oil pots were lighted. Laughter and glee were expressed by all. (As is the custom, an Indian song and dance was held between the acts while the contesting actors made ready for act two.) Act two was so given that all actors could be seen by the audience. The lights were dimmed. In walked a man with a chair, which he placed close to a cluster of lights and stood back of them. They seated him in a chair; then stood to the side of him. Next walked in a fifth man carrying a small deer skin bag, about the size of a doctor's medicine kit. He turned and rolled his sleeves bakc, bent over to the sick man, and gave a quick sharp order to his three assistants to hold the patient. He then pushed his patient's head back, jabbed the knife into his patient's eye. The patient fainted.

The eye balls were then shown to the audience. The patient was still held upright in his chair. The eye sockets were empty and red. The doctor after showing the eyes to the audience, took the eyes and washed them. Then he grabbed one eye, pushed it into its socket and then he put the other eye into the remaining socket. He then took a bottle and some cloth strips and bandaged his patient's eyes. The doctor then made Indian medicine over his patient. Soon the bandages were removed. Lo, and behold! The patient's eyelids flichered. He opened them. "Ah!" he cried. "I can see. I can see. Thank you, my great medicine man. My life you have saved. My vision you have restored. My life is yours to command." Thus ended a perfect operation and act two.

More candles and oil pots were lighted and the drums started sounding a tune for another song and dance. After the dancing and singing were over and every one happy and laughing, the Cape Fox Tyee held up his right hand, signaling for quiet. He said, "There is little time left of this night, and we have not yet given respect to out six white brothers in the audience. Let us put on an act for their special benefit. All applauded and agreed. During this time an interpreter explained everything which had happened.

This special act for the whites who were in attendance was soon ready. This was the shortest act of all. The Cape For Tyee signaled the actors. The door was closed. Everyone remained quiet. A knock was sounded at the door. The Tyee said, "Enter." No one entered. Again the knocked was sounded. Again the Tyee asked, "Who is there?" Still there was no answer. Everyone was quiet and in great expectancy

for the door to be opened and someone enter, but alas, no one entered. Another knock was sounded the third time. The Tyee said more harshly, "Come in." Still no one entered. "Open the door and let him in," stated the Tyee. The door was opened and in strutted a large bird. The neck was straight and the head, which was a skull, turned slowly from side to side. It did not recognize anyone because it did not see anyone it knew. The Tyee said, "Hello." No one answered. "What do you want? Who are you?" repeated the Tyee. Still there was no reply. "Do you wish something to eat or drink? Can you not speak?" Still no answer. The Tyee was very angry. He walked over and around the bird expressing disgust because the bird looked like a white man and didn't understand Indians, so he told his followers to throw him out.

After the bird was roughly thrown out and the door slammed every-one case sly glances at the white people, who were laughing gleefully and holding their sides. While they were laughing the drums started sounding. Everyone took part in the last dance. The women stood in a row on one side swaying and singing, while swinging their arms to and fro. The men were jumping, turning, twisting, stamping, howling, imitating different birds and beasts. After the dancing and singing were finished, the two Tyees gave their blessing to the white people, then bade each and every-one good-night and retired. Thus ended a perfect evening of the sixth night of the potlatch.

Early on the next morning of the seventh day, everyone was up, even the dogs. Gifts of all sizes, shapes and form exchanged hands. Trinkets, blankets, beads, skins, crackers in large boxes, dogs, calico, and gingham

cloth; everything a person actually needed was given back and forth. After everything was stored away, the two trives of men and women ate their dinner and were ready to depart.

"Hold on, what is this?" A woman of the Cape Fox Tribe?" She answered, "Yes." She must have had one too many. She staggered toward the Tongass Tyee and stopped. "So you think you're a big man? You think you are smart, you think I forget? No, no, not me. I don't like you. I'll tell everyone about you." The Tongass Tyee and the followers of his tribe looked embarrassed and rushed to his canoe, grabbed twenty blankets and returned. "Here are twenty blankets, my dear lady. Accept them and let us part like friends," said the Tyee. The lady grabbed the blankets and rushed to her house and stored them away She then returned and replied, "Those blankets are tokens in behalf of my departed slaves. I will not keep quiet until I have received ten more blankets. The Tyee again rushed to his canoe and returned with the required amount of blankets. These he eagerly gave to the lady. She took the blankets, returned home, went to bed, and forgot all.

The Tongass Indian tribe then went to their canoes and made ready to leave. The Cape Fox Indian's Tyee walked to the edge of the water, raised his right hand in a one word gesture and said, "A fast and safe voyage, my dear friends."

THE LORD'S PRAYER IN THLINGET

HA EESH DEEKEE YAY YA TEE YE. DEEK KEEK YANE GA TEE EE SA YE,
Our Father who art in Heaven. Let thy name be glorified,

EE KAY YE NUK TOO TEEN. EE TOO WOO YUK NA GA TEE YA DEE YEEK CHA WAY
that thy beauty might be seen. Thy will be done, on earth below as it

DEE KEE YUK. YA YUK YE HA JEET SAH HA HA UT KA YE, CHA AH DAY
is in Heaven above Give us now our daily food, and forgive

YAY NAH OOH HA KLOOSH KAY YO, CHA AH DAY HA KOO NI AH DAY YAY TOO OOK'K
our sins, as we forgive the sins of our fellowmen.

YA YUK KLOOSH KAY YE UT GEE YAY HA WOO TEE YE. UH TOO DUK HOK SAH HOON,
If temptation be too near, save and restore us,

EE AH YEEK SEE TEE YA CLENE KEE TAH NEE UH, CLA TSEE NEE, HA UT YA UH WOO
for this earth and heaven is thine, with its power, and its honor

NAY YE CHA CLUK GOWE. YANE GA TEE.
for ever and ever Amen.

THE LORD'S PRAYER IN HAIDA

A SAH ETHLTH HUNG U AN IS. DUNG KYA E AH T LUNG KILL LAGUNG.
On high our Father great who is Thy name we bespeak well

DUNG GUOW GUY KUNG A TA HESKET DA, DUNG GUOW CUT GUNG A TA HALTH GE DA
Thy tribe may it come (increase) Thy will (thought) may it be finished

AS GA THLING GWA THLIGA A IS GYAN SAH TLIG GA A GUT GING ANG. A SING A
this work place in also above place in likewise In this

IS TWO A ETHL, ETHL ANG A GEE DA ISGYAN DLAGUT GAU ETHL ANG A KUNG GU
day food to us, our give and faults our have mercy

DUNS A ETHL A GA TLAITH DAHUNG AS GAI T LUNG KUNG GU DUNS GING
upon us To us those do evil who we have mercy upon like

ANG GIN SING ETS A KALTH GWEET GUM ETHL HEL IS TAL UNG. EK WAN
wise Things hard among not us lead (do lead) but

DA HUNG GAI EST ETHL KA GUN DA. IS GYAN DUNG A ETHL AK DAI E JUNG,
evil from us save. And to you chieftanship be,

IS-GYAN TLATS-GA-GAI, IS-GYAN GUL-GA-GAI A-SA NAN TLA-DLU IS GYAN
and power, and splendor also

TLA-DLU. AMEN

THE LORD'S PRAYER IN TSIMPSHEAN

NAGWADUM GU ZUM LAKAGA N'LTHODUKSHA NA 'WANT. DUAN DUM
Our Father who art in heaven, Hallowed be thy name. Thy

GOIDUKSHA NA KINGDOM GUNT. SHAGAUTGUN DUM WAL HALIZOKUM
Kingdom come Thy will be done, on earth

NIWALDA ZUM LAKAGA. GINAMLTH A GUM A SHA GWA AM DA SHKABO WUNEUMT.
as it is in heaven. Give us this day our daily bread.

ADA MA SHALTHIL NA HADADAKUMI NIWALDA SUP WILA SHALTHIL NA HADAH
And forgive us our trespasses, as we forgive those who trespass

GA DI DA GUM. ADA GILAU MA ZA DADEUNT GUM SHPUGAIT GUN SHPALT
against us. And lead us not into temptation,

GAUDIT, ADA MA AL DILAMAUT GUM A HADAK GUT. AWIL NUGUN NHA WAL
but deliver us from evil. For thine is

DIDA KINGDOM, DILTH GUTGIATIT, DILTH N'LTHAUMSH GUT: ADA DUM
the kingdom, and the power, and the glory; forever

LTHA WILA WAL DIT. AMEN
and ever. Amen

THE LORD'S PRAYER IN CHINOOK
(Indian Esperanto)

NESIKA PAPA KLAKSTA MITLITE KOPA SAGHALIE. KLOSHE KOPA
Our Father who stayeth in the above, good in

NESILA TUMTUM MIKA NEM: KLOSHE KIKA TYEE KOPA KONAWAY TILICUM:
our hearts (be) thy name, good thou chief among all people;

KLOSHE MIKA TUMTUM KOPA ILLAHAI, KAHKWA KOPA SAGHALIE. POTLATCH
good they will upon earth, as in above Give every

KONAWAY SUN NESIKA MUCKAMUCK. SPOSE NESIKA MAMOOK MASAHCHIE WAKE
day our food. If we do ill (be) not

MIKA HYAS SOLLEKS PE SPOSE KLASKA MASHCHIE, KOPA NESIKA WAKE NESIKA
thos very angry and if any one evil towards us and we

SOLLERS KOPA KLASKA. MAHSH SIAH KOPA NESIKA KANAWAY MASAHCHIE.
angry towards them. Send away far from us all evil.

KLOSHE KAHKWA.
Amen.

CHINOOK

Chinook was found in use as early as 1806 by the Pacific Coast Indian tribes. In this jargon the English letters F and R are changed to P and L sounds. Chinook has only about five or six hundred words.